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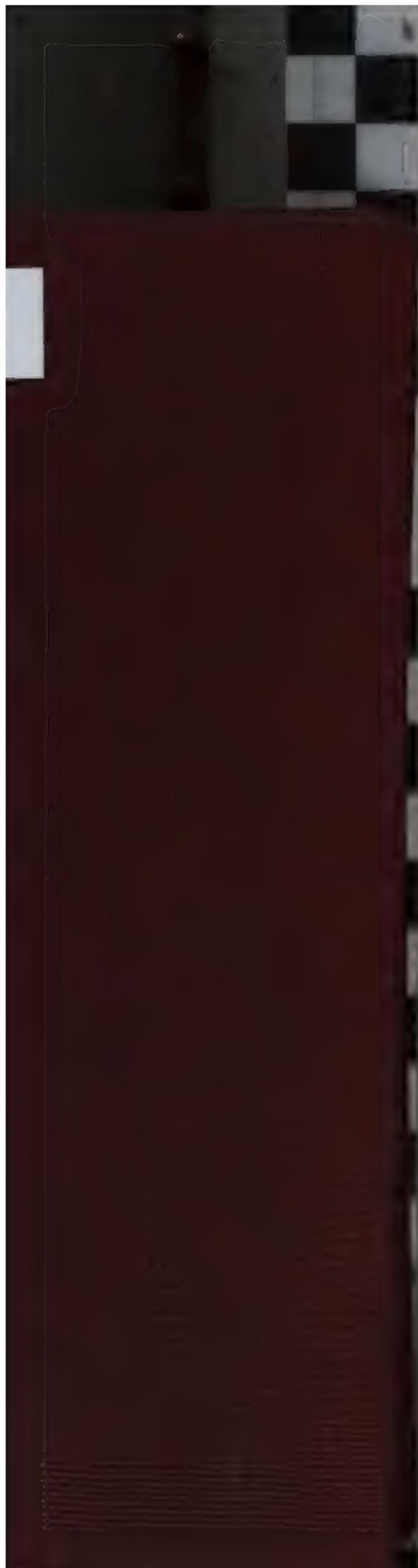
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THE

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OF THE

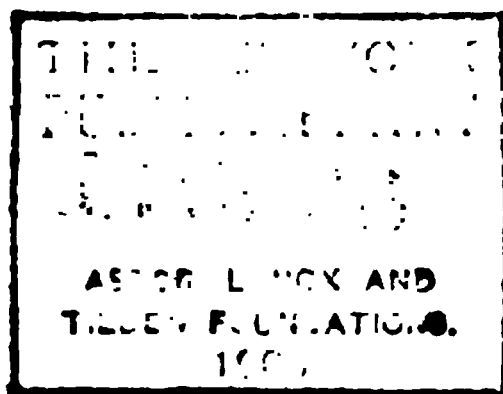
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VOLUME IV.

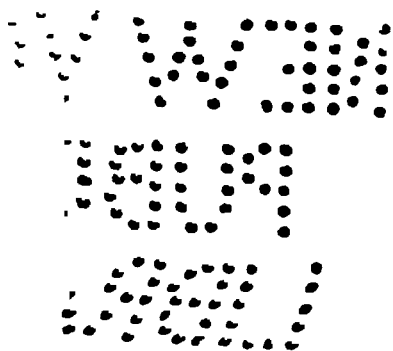
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# CONTENTS.

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## No. I.

	PAGE
Noyes's Collection of Theological Essays . . . . .	1
Need of a Church Feeling among Unitarians . . . . .	33
Influence . . . . .	40
Stray Leaves . . . . .	44
The Unitarian Belief . . . . .	51
Moral Vis Inertiæ . . . . .	64
Denominational Growth . . . . .	65
An Interview . . . . .	68
Truthfulness in Worship . . . . .	71
Meetings of the Executive Committee . . . . .	73
Extracts from Letters . . . . .	77
Notices of Books . . . . .	100
Record of Events and General Intelligence . . . . .	105
Acknowledgments . . . . .	109

---

## WESTERN DEPARTMENT.

Proceedings of the Fifth Annual Session of the Conference of Western Unitarian Churches . . . . .	112
--	-----

---

## No. II.

Thoughts for the New Year . . . . .	131
Doubts. By O. Dewey, D. D. . . . .	139
Politeness . . . . .	154
Edward Elwall . . . . .	156
The Autumnal Convention of 1856 . . . . .	167
Fourth of July in a Foreign Land . . . . .	181
A Glimpse into the Dark Ages . . . . .	184
The Comforter. By J. R. Beard, D. D. . . . .	187
Second Semiannual Report of the Mission to India . . . . .	201
Distribution of our Literature in Germany . . . . .	206
Third Session of the District Agents . . . . .	208
Hon. Samuel Hoar, LL. D. . . . .	217
Rev. Ephraim Peabody, D. D. By Rev. C. A. Bartol . . . . .	219
Meetings of the Executive Committee . . . . .	233
Extracts from Letters . . . . .	238
Notices of Books . . . . .	256
Record of Events and General Intelligence . . . . .	270
Acknowledgments . . . . .	272

## No. III.

Resurrection of the Flesh. By Rev. William R. Alger . . .	275
The History of Truth a History of Dissent. By Rev. C. H. A. Dall . . .	305
England as seen after a Ten Years' Absence. By Rev. William Mountford . . .	315
The Broad Church . . .	348
Mission to Honolulu . . .	356
Meetings of the Executive Committee . . .	365
Extracts from Letters . . .	372
Who are the "Fallen Angels"? . . .	385
Notices of Books . . .	388
Record of Events and General Intelligence . . .	396
Acknowledgments . . .	401

## No. IV.

Jesus and Jerusalem : or Christ the Saviour and Civilizer of the World. By Rev. C. A. Bartol . . .	405
England as seen after a Ten Years' Absence. By Rev. William Mountford . . .	430
Abiding in Christ. By Rev. Samuel D. Robbins . . .	440
Letters to an Inquirer. No. VI. . . .	448
A Work worthy of a Woman . . .	456
The Pastor's Joy. By Rev. James W. Thompson, D. D. . .	462
Thirty-Second Anniversary of the American Unitarian Association	475
Meetings of the Executive Committee . . .	505
Extracts from Letters . . .	510
Quarterly Report of Home Missionary . . .	531
Dedication at Marietta, Ohio . . .	542
Record of Events and General Intelligence . . .	547
Notices of Books . . .	549
Acknowledgments . . .	553

# QUARTERLY JOURNAL

OF THE

AMERICAN UNITARIAN ASSOCIATION.

Vol. IV

OCTOBER 1896

No. 4

## CONTENTS.

	PAGE		PAGE
Address of the President of the Association	1	Letter to the Editor	171
Address of the Secretary	2	Notes on the History of the Association	172
Address of the Treasurer	3	Notes on the History of the Association	173
Address of the Executive Committee	4	Notes on the History of the Association	174
Address of the Board of Directors	5	Notes on the History of the Association	175
Address of the General Assembly	6	Notes on the History of the Association	176
Address of the Synod	7	Notes on the History of the Association	177
Address of the Conference	8	Notes on the History of the Association	178
Address of the Convention	9	Notes on the History of the Association	179
Address of the Synod	10	Notes on the History of the Association	180
Address of the Conference	11	Notes on the History of the Association	181
Address of the Convention	12	Notes on the History of the Association	182
Address of the Synod	13	Notes on the History of the Association	183
Address of the Conference	14	Notes on the History of the Association	184
Address of the Convention	15	Notes on the History of the Association	185
Address of the Synod	16	Notes on the History of the Association	186
Address of the Conference	17	Notes on the History of the Association	187
Address of the Convention	18	Notes on the History of the Association	188
Address of the Synod	19	Notes on the History of the Association	189
Address of the Conference	20	Notes on the History of the Association	190
Address of the Convention	21	Notes on the History of the Association	191
Address of the Synod	22	Notes on the History of the Association	192
Address of the Conference	23	Notes on the History of the Association	193
Address of the Convention	24	Notes on the History of the Association	194
Address of the Synod	25	Notes on the History of the Association	195
Address of the Conference	26	Notes on the History of the Association	196
Address of the Convention	27	Notes on the History of the Association	197
Address of the Synod	28	Notes on the History of the Association	198
Address of the Conference	29	Notes on the History of the Association	199
Address of the Convention	30	Notes on the History of the Association	200

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\* \* The Office of the Association is at 21 Bromfield Street, Boston. The Secretary will usually be there every day from 12 to 2 o'clock.

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THE  
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NOYES'S COLLECTION OF THEOLOGICAL  
ESSAYS.\*

DR. NOYES has here rendered a very valuable service to the interests of sacred literature. From the wide range of his reading he has selected thirty Essays, which, for the ability they display in the discussion of the highest questions proposed to human thought, he would commend to earnest seekers of truth. Nearly all are recent contributions to theological science, and mark the freshest views on this subject, and the most advanced opinions of independent and progressive minds. Twelve are by Benjamin Jowett, Professor of Greek in the University of Oxford, and constitute the most valuable portion of the two thick vol-

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\* *A Collection of Theological Essays from various Authors. With an Introduction, by* GEORGE R. NOYES, D. D., Professor of Sacred Literature in Harvard University. Boston: American Unitarian Association. 1856.

## 2 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

umes which have created a great sensation in theological circles abroad, but which are inaccessible in an American edition. Eight are by Rev. Arthur P. Stanley, the biographer of Dr. Arnold. They have given rise to much discussion in the English Church, for their freedom and attempt at reform in theology; but this, we believe, is the first American reprint. The remaining ten are by Guizot, Powell, Tholuck, Rowland Williams, Dr. Harwood, Archbishop Newcome, James Foster, and Dr. Thomas Brown.

To this list of thirty Essays we must, in justice, add Dr. Noyes's Introduction, containing forty-six pages, which presents a criticism on recent discussions concerning the doctrine of the Atonement, and is one of the most valuable portions of the book.

Two or three facts are worthy of special notice in regard to this volume. Though the writers of these Essays lived in different countries, in different generations, and belonged to different sects in religion, there is a remarkable similarity of spirit pervading their pages. It is a spirit of inquiry, progress, emancipation from traditional errors. It rebukes the charge that theology is stationary. It encourages the hope that the enlightened investigation which in these days has been carried into all branches of human learning, is yet to illumine the noblest science,—that of God, and of his relation to his rational creatures. The stern and gloomy dogmas of the past are not to be our inheritance for ever. Greater light is yet to break forth from God's word.

It is an equally remarkable fact, that all the changes in theological science here indicated are in favor of that system which is known as Unitarian. The freest and ablest minds in all sections of the Church contribute to its defence. Scholars, in widely separated communions, are looking in this direction; the separate streams of their influence finally

unite and flow together in this channel. What a confirmation is here afforded to the essential truth of that form of the Christian faith!

This volume is one of the series which the American Unitarian Association publishes as a "Theological Library." It is numbered the fourth in that Library. Perhaps its Book Fund could not be appropriated in a more useful and permanently valuable form.

As the best means of calling attention to this volume, we propose to quote a considerable portion of the Introduction by the Editor, selecting such parts as will best explain the varied and rich contents of the book, and give the reader some idea of the acute criticisms of Dr. Noyes on the subject of the Atonement.

Of the collection of Essays he says:—

"It was suggested by the recent excellent Commentary on the Epistles of St. Paul by Mr. Jowett, now Professor of Greek in the University of Oxford. Understanding that this work was not likely to be reprinted in this country, and that the high price of the English edition rendered it inaccessible to most readers, it appeared to me that a collection of Theological Essays, which should include the most important dissertations connected with that Commentary, would be a valuable publication. Mr. Jowett seems to me to have penetrated more deeply into the views and spirit of Paul, and the circumstances under which he wrote, than any previous English commentator. Some of the best results of his labors are presented in the Essays which are now republished in this collection. Mr. Jowett's notes might have been more satisfactory in some respects if, in addition to other German commentaries which he has mentioned, he had made use of those of De Wette and Meyer. But no illustrative dissertations in any German commentary with which we are acquainted are equal in value to those of Jowett. His freedom and independence are especially to be admired in a member of the Church of England, and Professor in the University of Oxford.

#### 4 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

"In the selection of the dissertations by other writers, regard was had partly to their rarity, and partly to their intrinsic value, and the light which they throw on important subjects which occupy the minds of religious inquirers at the present day. Three Essays are taken from Kitto's Journal of Sacred Literature, an English periodical conducted by clergymen of the Established Church, of which few copies are circulated in this country. The first, by M. Guizot, the eminent writer and statesman of France, presents the subject of Faith in an interesting point of view, and closes with an admirable lesson on the importance of the free discussion of religious subjects.

"The second Essay, by Rev. Baden Powell, an eminent Professor in the University of Oxford, and author of several well-known publications, contains an able discussion of a very important subject, which appears to be now attracting some notice in this country; distinguished divines of the Baptist denomination taking the view of Dr. Powell, and some of the Orthodox Congregationalists opposing it. The prevalent opinion, which regards the Old Testament as an authority in religion and morals equally binding upon Christians with the New, appears to me to have had a disastrous influence on the interests of the Church and the interests of humanity. The history of the civil wars of England and Scotland, the early history of New England, and the state of opinion at the present day on the subjects of war, slavery, punishment for religious opinion, and indeed punishment in general, illustrate the noxious influence of the prevalent sentiment. A writer in one of the most distinguished theological journals in this country has been for some time engaged in the vain attempt to prove, in opposition to the plainest language, that the laws of the Pentateuch do not sanction chattel slavery. It was not thus that the great champion of the Protestant Reformation proceeded, when the authority of the Old Testament was invoked to justify immorality. When some of his contemporaries were committing unjustifiable acts against the peace and order of the community, and vindicated themselves by appealing to the Old Testament, Luther wrote a treatise entitled 'Instruction on the Manner in which

Moses is to be read,' containing the following passage, which, in the clearness and force of its style, might have been imitated with advantage by some of his countrymen: 'Moses was a mediator and lawgiver to the Jews alone, to whom he gave the Law. If I take Moses in one commandment, I must take the whole of Moses. Moses is dead. His dispensation is at an end. He has no longer any relation to us. I will accept Moses as an instructor, but not as a lawgiver, except where he agrees with the New Testament, or with the law of nature. When any one brings forward Moses and his precepts, and would oblige you to observe them, answer him thus: "Go to the Jews with your Moses! I am no Jew. If I take Moses as a master in one point, I am bound to keep the whole law, says St. Paul." . . . . If now the disorganizers say, "Moses has commanded it," do you let Moses go, and say, "I ask not what Moses has commanded." "But," say they, "Moses has commanded that we should believe in God, that we should not take his name in vain, that we should honor our father and mother, &c. Must we not keep these commandments?" Answer them thus: "Nature has given these commandments. Nature teaches man to call upon God, and hence it is natural to honor God, not to steal, not to commit adultery, not to bear false witness, &c. Thus I keep the commandments which Moses has given, not because he enjoined them, but because nature implanted them in me." . . . . But if any one say, "It is all God's word," answer him thus: "God's word here, God's word there. I must know and observe *to whom* this word is spoken. I must know not only that it is God's word, but whether it is spoken to me or to another. I listen to the word which concerns me, &c. We have the Gospel." \* I would not be understood to maintain every sentiment which Dr. Powell has advanced; but his views in general appear to me, not only sound, but highly important.

"The Essay on the subject of Inspiration, by Tholuck, is to be found in English only in the same foreign journal. The views of

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\* See the passage in Luther's works, or as quoted by Bretschneider, Dogmatik, Vol. I. p. 181.

## 6 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

a biblical student who enjoys so great a reputation among Christians of various denominations in all parts of the world need no recommendation. The translation I have carefully compared with the original, and found to be made with great fidelity and accuracy.

“The three Essays which follow on the use and character of the Scriptures are taken from a recent volume of sermons, entitled ‘Rational Godliness,’ by Rev. Rowland Williams, a clergyman and distinguished scholar of the Established Church of England, having been delivered before the Chancellor and University of Cambridge. They appear to me sufficiently valuable to be reprinted. The writer may be thought by some to undervalue external authority, while maintaining the rights of intuition and experience as means of attaining Christian truth. But have not many Christians since the time of Paley paid too exclusive regard to the former? It seems to me that those who accept the New Testament records of miracles as genuine and authentic, will not fail to receive from them their due influence, and will be in no danger of attaching too great importance to intuitive faith and Christian experience. The older the world grows, the less must religious faith depend on history and tradition, and the more on the power of the human soul, assisted by the promised Paraclete, to recognize revealed truth by its own light.

“The four Essays which follow relate to the great subject of the Atonement by Christ, and are designed to establish the true view of it, in opposition to certain false theories which human speculation has connected with it, dishonorable to the character of God, pernicious in their influence on man, and having no foundation in the Scriptures or in reason. The Essay on the Causes which probably conspired to produce our Saviour’s Agony, is by a distinguished English scholar of the last century, the author of an Introduction to the New Testament, and of a translation of the same, which, though it departs too much from the simplicity of the Common Version, is highly creditable to the author as a critic and a man of learning. The Essay which is here republished is commended by Archbishop Newcome in his very valuable obser-

vations, which follow, on substantially the same subject, — the Fortitude of our Saviour. The two Essays appear to me to give a triumphant vindication of the character of our Saviour from the charges which have been brought against it by unbelievers, and, hypothetically, by some Christian divines, founded on certain expressions of feeling manifested a short time before his death, which his faithful historians have recorded for our instruction and consolation.

“ It so happens that that part of one of the speculative theories connected with the Christian doctrine of atonement which is most repulsive to the feelings of many Christians, is absolutely without foundation in the Scriptures, or in the faith of the Church for many centuries after the death of Christ. I refer to that opinion which represents him as receiving supernatural pain or torture immediately from the hand of God, over and above that which was inflicted by human instrumentality, or which arose naturally from the circumstances in which he, as God's minister for establishing the Christian religion, was placed, and from the peculiar sensibility of his natural constitution. The very statement of this theory by some distinguished theologians shocks the feelings of many Christians like the language of impiety. Thus Dr. Dwight says: ‘Omniscience and Omnipotence are certainly able to communicate, during even a short time, to a finite mind, such views of the hatred and contempt of God towards sin and sinners, *and of course towards a substitute for sinners*, as would not only fill its capacity for suffering, but probably put an end to its existence. In this manner, I apprehend, the chief distresses of Christ were produced.’\* What ideas! The omnipotence and omniscience of God are first called in to communicate a sense of his hatred and contempt to a sinless man, and, secondly, the sufferings and even the death of Christ are represented as the immediate consequence of his sense of God's hatred and contempt!

“ Dr. Macknight, a theologian of considerable celebrity, gives a somewhat different view, but equally appalling. He says: ‘ Our

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\* Dwight's Theology, Vol. II. p. 214.



## 8 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

Lord's perturbation and agony, therefore, arose from the pains *which were inflicted upon him by the hand of God*, when he made his soul an offering for sin. . . . Though Jesus knew no sin, God might, by the immediate operation of his power, *make him feel those pains which shall be the punishment of sin hereafter*, in order that, by the visible effects which they produced upon him, mankind might have a just notion of the greatness of these pains. . . . His bearing those pains, with a view to show how great they are, was by no means punishment. It was merely suffering.\* Such is the representation of Dr. Macknight, in a treatise entitled 'The Conversion of the World to Christianity'!

"Calvin, it is well known, represents our Saviour as actually suffering after death the pains of hell; a representation, however, which differs not materially from those of Dr. Dwight and Dr. Macknight, except in reference to time and place.

"A recent work by Krummacher, which has been industriously circulated in New England, contains a representation similar to that of Dwight and Macknight, in language still more horrible. Other recent writers in New England have sanctioned the same view.

"Now to this theory a decisive objection is, that it has not the least foundation in the Scriptures, and that it is in fact inconsistent with the general tenor of the New Testament, which speaks of Christ's sufferings in connection with the obvious *second causes* of them, recorded in the history; namely, the reviling and persecuting of his enemies, the coldness and desertion of his disciples, the dark prospects of his mission,† his blood, his death, and the terrible persecution of his followers, which were to precede the establishment of his religion. Of the immediate infliction of pain by the Deity, over and above what Jewish malice inflicted upon him, we find not a word. There is not a particle of evidence to show that any of the sufferings of Christ were inflicted upon him by any more direct or immediate agency on the part of God, than

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\* See Macknight, in Watson's Tracts, Vol. V. p. 183.

† Luke xviii. 3; Matt. xxiv. 24.

those of other righteous men who have been persecuted to death in the cause of truth and righteousness. The text in Isa. liii. 10, — ‘ Yet it pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt make his soul an offering for sin,’ &c., — is often referred to. But such an application of this text can be shown to be wrong in two ways : — 1. It can be demonstrated, on principles of interpretation universally acknowledged, that the ‘ servant of God,’ in this and the preceding chapters, denotes, at least in its primary sense, the Jewish church, the Israel of God, who suffered on account of the sins of others in the time of the captivity at Babylon. I cannot, for want of space, go into a defence of this view. But I fully believe it to be correct, and it is maintained by the most unbiassed and scientific interpreters of the Old Testament.\* 2. The language in question denotes no more direct and immediate agency of the Deity, than that which is everywhere, both in the Old Testament and the New, ascribed to the Deity in reference to the sufferings of the prophets and apostles. Comp. Ps. xxxix. 9, 10 ; Jer. xv. 17, 18 ; xx. 7, &c. ; xi. 18, 19 ; Lam. iii. So in the New Testament, if St. Paul tells us that Christ was ‘ set forth as a propitiatory sacrifice,’ he also says, ‘ For I think that God has set forth us the apostles last, as it were appointed to death.’ Indeed, there is no idiom in the Scriptures more obvious than that which represents all the blessings and afflictions of life, by whatever instrumentality produced, as coming from God.

“ Modern speculative theologians, not finding in the sacred history, or in any Scripture statement, any authority for their supposition of a miraculous suffering or torment, inconceivable in degree, inflicted by the immediate agency of God upon the soul of Christ, resort to mere theory to support their position. If, say they,

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\* “ That the phrase ‘ servant of God ’ is a collective term, denoting the people of God, comprehending the Jewish nation, or the better part of the Jewish nation, that is, the Jewish church, has been maintained by such critics as Döderlein, Rosenmüller, Jahn, Gesenius, Maurer, Knobel, Ewald, Hitzig ; also by the old Jewish critics, such as Aben Ezra, Jarchi, Abarbanel, and Kimchi.”

## 10 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

Christ was not enduring 'vicarious suffering,' inconceivable in degree, inflicted on his soul by the immediate exertion of Almighty power, then it follows that he did not bear his sufferings so well as many martyrs, — so well as 'the thieves on the cross,' — so well as 'thousands and millions of common men without God and without hope in the world.' \*

“Without repeating the explanations of Dr. Harwood and Archbishop Newcome, it may be remarked, — 1. That at best this is only an argument *ad Christianum*. The sceptic and the scoffer are ready to accept the statement of the orthodox divine, and to tell him that, while the manner in which Christ endured his sufferings is matter of history, his way of accounting for them is pure theory.

“2. It is very remarkable that the speculative theologians have not seen that a quality exhibited in such perfection by 'thousands and millions without God and without hope in the world,' 'by the thieves on the cross,' and, it might have been added, by any number of bloodthirsty pirates and savage Indians, was one the absence of which implied no want of moral excellence; that it was a matter of natural temperament, of physical habits, and of the firm condition of the nervous system, rather than of moral or religious character. Moral excellence is seen, not in insensibility to pain or danger, but in unwavering obedience to duty in defiance of pain and danger. The greater sense Jesus had and expressed of the sufferings which lay in his path, the greater is the moral excellence exhibited in overcoming them. In order to satisfy myself of the perfection of the character of Jesus, all I wish to know is that his obedience was complete; that his grief, fears, and doubts were momentary; that his most earnest expostulations and complaints, if so they may be called, were wrung from him by causes which are plainly set forth in the sacred history, while he was engaged without hesitation, without voluntary reluctance, nay, with the most supreme devotion of his will, in the greatest work ever wrought for man.

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\* See Stuart on Hebrews, Exc. XI. p. 575.

“ For my part, I am not ashamed to say, that I have a distinct feeling of gratitude, not only for the work which Christ performed, but for every expression of human feeling, whether of grief, or momentary doubt, or fear, or interrupted sense of communion with God, which he manifested. I should feel that I was robbed of an invaluable treasure of encouragement and consolation, if any one expression of feeling, whether in his words or otherwise, caused by such sufferings as all men, in a greater or less degree, are called to endure, should be blotted from the sacred record. In the midst of deep affliction, and the fear of deeper, nothing has given me greater support than the repetition of the prayer in Gethsemane, once uttered in agony of soul, ‘ If it be possible, let this cup pass from me ! Nevertheless, not as I will, but as thou wilt ! ’ Now I know that ‘ we have not a high-priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. ’

“ 3. Those who maintain that the character of Christ was imperfect or sinful, unless he received immediately from the hand of God inconceivably greater sufferings than were occasioned by human instrumentalities, and the second causes which are matters of history, do not make it clear how by their theory they relieve his character from the charges which they have hypothetically brought against it. If the manner in which Christ endured his sufferings were unworthy of him, — if it was faulty or sinful, — if his expressions in the garden of Gethsemane, or upon the cross, were wrong, then no degree of suffering which the human imagination can conceive to have been endured by him can make them right. Strength of temptation can palliate what is wrong, but cannot make it right. Whatever was the character of Christ’s sufferings, however great in degree, and however immediately they were inflicted by God, still, unless his memory of the past, as recorded in the Gospels, was wholly effaced, he had greater advantages than other men. He knew what testimonials and powers he had received from God. He knew that he was the object of Divine love. He knew that he had consented to his sufferings, and that they were a part of his work ; he had no sense

## 12 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

of sin to aggravate them ; he knew that they were for a short time, and that they were certainly to be followed by a glorious resurrection, and by endless blessedness for himself and his followers. How, then, are what Dr. Dwight calls 'the bitter complaints' of Jesus absolutely justifiable on his theory of the nature and causes of Christ's sufferings, if not on that view which has its basis, not in mere reasoning, but in the Scripture history, and which is set forth by Dr. Harwood and Archbishop Newcome in this volume ? If all the mental and bodily sufferings naturally caused to Jesus by the malice of the Jews, the desertion of his disciples, and all the circumstances in which he was placed, cannot justify our Saviour's expressions, whether in language or otherwise, then no sufferings or torments the human imagination can conceive to have been immediately inflicted by God can justify them. In fact, the knowledge that they were inflicted immediately by the hand of God would have a tendency to make them more tolerable. Who would not drink the cup certainly known to be presented to his lips by the hand of his Almighty Father ? I have no difficulty in the case, because I believe all the expressions of Jesus in relation to his sufferings, which have been supposed to indicate a want of fortitude, to have been momentary, extorted from him by overpowering pain of body and mind.

“ It is also to be observed, in connection with the preceding remarks, that what may be called the rich imagination of Jesus, as displayed in the beauty of his illustrations and his parables, as well as various expressions of strong feeling on several occasions in the course of his ministry, indicate an exquisite sensibility, which no debasement of sin had ever blunted.

“ Without anticipating what is said in the excellent Essays of Dr. Harwood and Archbishop Newcome, I may make one more remark. Injustice seems to me to have been done to Jesus by comparing his short distress of mind on two or three occasions with what may have been as short a composure of some distinguished martyrs, — Socrates, for instance, — without taking into view the habitual fortitude of Christ. Now if any one believes that the feelings which Socrates exhibited when he drank the hemlock in

prison, as described by Plato, were all which entered his mind from the time when he incurred the deadly hatred and persecution of the Athenians, and that no doubts or fears or misgivings occurred to him at any moment, in the solitude of his prison or elsewhere, I have only to say that his view of what is incident to human nature is very different from mine. Would Jesus have prayed, an hour before his suffering in Gethsemane, that his disciples might have the peace, and even the joy, which he possessed, had not the habitual state of his feelings been tranquil and composed? Panegyrists have described the bravery with which some martyrs have endured their sufferings before the eyes of their admirers. Jesus, who suffered not with a view to human applause, but to human consolation and salvation, was not ashamed or afraid to express *all* which he felt, and his faithful biographers were not ashamed or afraid to record it.

“ I have intimated that the view of the cause of our Saviour's principal sufferings, which I have endeavored to oppose, is not found in the Scriptures, nor in the general faith of the Church. It is the fruit of comparatively modern speculation. For proof of the last assertion, I refer to the standard works on the history of Christian doctrines. In regard to the principal utterance of our Saviour, to which reference has been made in relation to this subject, in the words of the first verse of the twenty-second Psalm, I cannot agree with those who find in them no expression of anguish or tone of expostulation, and who suppose them to be cited by our Saviour merely in order to suggest the confidence and triumph with which the Psalm ends; but which do not begin before the twenty-second verse. Under the circumstances of the case, the words appear to have had substantially the same meaning when uttered by Christ as when uttered by the Psalmist. They should not be interpreted as the deliberate result of calm reflection, but as an outburst of strong involuntary emotion, forced from our Saviour by anguish of body and mind, in the words which naturally occurred to him, implying *momentary* expostulation, or even complaint. But that the interruption of the consciousness of God's presence and love was only momentary, both

## 14 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

in the case of the Psalmist and of the Saviour, is evident, first, from the expression, *My God! my God!* repeated with earnestness; secondly, from the expression of confidence in the course of the Psalm, which might follow in the mind of Christ as well as in that of the Psalmist; and thirdly, from the usage of language, according to which the expression 'to be forsaken of God' merely means 'not to be delivered from actual or impending distress.' The very parallel line in the verse under consideration, 'Why art thou so far from helping me?' is, according to the laws of Hebrew parallelism, a complete exposition of the language, 'Why hast thou forsaken me?' So Ps. xxxviii. 21, 22, 'Forsake me not, O Lord! O my God, be not far from me! Make haste to help me, O Lord, my salvation!' Other passages are Ps. x. 1, xiii. 1, lxxiv. 1, lxxxviii. 14.

"As the historical passages in which Christ expressed his feelings under the sufferings which he endured or feared are of great interest, it may be satisfactory to many readers if I translate, and place in a note at the end of the volume, the expositions of them given by men who are regarded by competent judges of all denominations of Christians as standing in the very first rank as unbiassed, learned, scientific expositors of the Scriptures. De Wette, Lücke, Meyer, Bleek, and Lünemann will be admitted by all who are acquainted with their writings to stand in that rank.

"After the Essays on the nature and causes of the sufferings of Christ, and the manner in which he bore them, I have selected two on the design and influence of these sufferings in the atonement which he effected: one by that admirable writer, James Foster, the most celebrated preacher of his day, of whom Pope wrote long ago, —

'Let modest Foster, if he will, excel  
Ten metropolitans in preaching well';

and the other by Professor Jowett, of whom I have already spoken. The two dissertations, taken together, appear to me to give a very fair and Scriptural view of the Christian doctrine of atonement.

“ The great variety of theories which the speculations of Protestants have connected with the Christian doctrine of atonement is alone sufficient to show on what a sandy foundation some of them rest. As sacrifices of blood, in which certain false views of Christian redemption had their origin, passed away from the world's regard gradually, so one error after another has been from time to time expunged from the theory of redemption which prevailed at the time of the Protestant Reformation. Luther laid it down plainly, that the sins of all mankind were imputed to Christ, so that he was regarded as guilty of them and punished for them. Thus he says: ‘ And this, no doubt, all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, adulterer, thief, rebel, and blasphemer that ever was or could be in all the world. For he, being made a sacrifice for the sins of the whole world, is not now an innocent person and without sin; is not now the Son of God, born of the Virgin Mary; but a sinner, which hath and carrieth the sin of Paul, who was a blasphemer, an oppressor, and a persecutor; of Peter, which denied Christ; of David, which was an adulterer, a murderer, &c. . . . . Whatsoever sins I, thou, and we all have done, or shall do hereafter, they are Christ's own sins as verily as if he himself had done them. . . . . But wherefore is Christ punished? Is it not because he hath sin, and beareth sin?’\* Luther's theory was once the prevalent one in the Protestant Church.

“ It is also to be observed, as it contributes to the better understanding of the New England theories which prevail at the present day, that the view of Luther was at one time almost universal in New England. In the year 1650, William Pynchon, a gentleman of learning and talent, and chief magistrate of Springfield, wrote a book in which, in the language of Cotton Mather, ‘ he pretends to prove that Christ suffered not for us those unutterable torments of God's wrath which are commonly called hell torments, to redeem our souls from them, and that Christ bore not our sins by God's imputation, and therefore also did not bear the curse of the law for them.’

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\* Luther on Gal. iii. 13.



## 16 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

"The General Court of Massachusetts, as soon as the book was received from England, where it was printed, immediately called Mr. Pyncheon to account for his hereay, dismissed him from his magistracy, caused his book to be publicly burned in Boston market, and appointed three elders to confer with him, and bring him to an acknowledgment of his error.\* They also chose Rev. John Norton, of Ipswich, to *answer* his book, after they had condemned all the copies of it to be burned. Mr. Norton's answer is now before us, in which he repeats over and over again the prevalent doctrine of the time: — 'Christ suffered a penal hell, but not a local; he descended into hell virtually, not locally; that is, he suffered the pains of hell due unto the elect, who for their sin deserved to be damned.' 'Christ suffered the essential penal wrath of God, which answers the suffering of the second death, due to the elect for their sin, before he suffered his natural death.' 'Christ was tormented without any forgiveness; God spared him nothing of the due debt.'

"Flavel, a Nonconformist clergyman in England, whose writings continue to be published by the American Tract Society, and who was contemporaneous with John Norton, thus writes: 'To wrath, to the wrath of an infinite God without mixture, to the very torments of hell, was Christ delivered, and that by the hands of his own Father.' † 'As it was all the wrath of God that lay upon Christ, so it was his wrath aggravated in diverse respects beyond that which the damned themselves do suffer.' ‡

"In the Confession of Faith § owned and consented to by the

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\* See Records of Massachusetts Bay, Vol. IV. Part I. pp. 29, 30; also Holland's History of Western Massachusetts, Vol. I. p. 37, &c.

† Fountain of Life Opened, p. 10, Ser. IV. fol. edit.

‡ Ibid., p. 106.

§ "This Confession was taken, with a few slight variations in conformity with the Westminster Confession, from the 'Savoy Declaration,' that is, 'A Declaration of the Faith and Order owned and practised in the Congregational Churches in England; agreed upon and consented unto by their elders and messengers at the Savoy [a part of London], October 12th, 1658,' which may be seen in 'Hambury's Historical Memorials,' p. 552, &c."

churches assembled in Boston, New England, May 12, 1680, and recommended to all the churches by the General Court held October 5, 1679, is contained the following (Ch. VIII. 4): 'The Lord Jesus Christ . . . . underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most excruciating torments immediately from God in his soul, and most painful sufferings in his body.' This was copied verbatim into the celebrated Saybrook Platform, adopted by the churches of Connecticut, September 9, 1708.

"Some of the preceding views, for questioning which one of the wisest and best men in Massachusetts was so much harassed as to feel obliged to leave the Commonwealth, are now as universally rejected as they were once received. But the most objectionable part of them, in a religious point of view, that which supposes supernatural sufferings or tortures to have been immediately inflicted by the Deity upon the soul of Christ, is still retained by many. The late Professor Stuart, as we have seen, supported this view on the ground that the character of Christ for fortitude would otherwise suffer. Many of the books industriously circulated by the Orthodox sects among the laity contain the doctrine in a very offensive form. The Assembly's Catechism, which declares that Christ 'endured the wrath of God,' evidently in the sense of Norton and Flavel, is scattered by thousands among the people, and made the standard of faith in the principal theological school of this Commonwealth. Vincent, whose explanation of the Assembly's Catechism has just been republished by the Presbyterian Board of Publication, says: 'He, together with the pain of his body on the cross, endured the wrath of God, due for man's sin, in his soul.'

"With the progress of intellectual and moral philosophy, however, the doctrine of the imputation of sin to one who had not committed it came to be held as a mere fiction by many, who yet retained that part of the old doctrine which maintains that Christ bore the *punishment* of the sins of all mankind. This view avoids the now evident fiction involved in charging the sins of the guilty upon the innocent; but it has no advantage over Luther's doctrine

## 18 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

in reference to the character of the Deity. Luther's theory paid so much homage to the natural sentiments of justice in the human soul, as to make the attempt, though a vain one, to reconcile the conduct which his theology ascribed to God with those sentiments. Luther, with John Norton and others of his school, felt as strongly as any Unitarian of the present day, that, where there is punishment, there must be guilt, and an accusing conscience.\* They held, therefore, that Christ was punished because he was guilty, and 'sensible of an accusing conscience.' But the more modern theory, which holds that Christ bore the punishment of all men's sins without bearing their guilt, involves the idea of punishment without guilt in him who suffers it. It takes away the hypothesis which alone gave it even the show of consistency with the justice of God.

"The perception of the incongruity involved in the supposition that one should receive punishment who is without guilt, has therefore led many theologians to give up this part of the old theory. It was abandoned by many in England as long ago as the time of Baxter. In New England, since the time of Dr. Edwards the younger, several theological writers have maintained that, as there can be no punishment without a sense of guilt and condemnation of conscience, but only pain, suffering, torment, it is erroneous to say that Christ endured vicarious *punishment* for the sins of mankind. Vicarious *pain* or *torment* might be endured by the innocent, but not vicarious *punishment*. Some, also, on the ground that the sufferings of Christ bear no proportion, in amount and duration, to the punishment which was threatened against sinners, have even rejected the term *vicarious* as inapplicable. Dr. Dwight says: 'It will not be supposed, as plainly it cannot, that Christ suffered in his divine nature. Nor will it be believed that any created nature could in that short space of time suffer what would be equivalent to even a slight distress extended through eternity.' † 'When, therefore, we are told that *it pleased Jehovah to bruise him*, it was not as a punishment.' ‡ 'It is not

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\* See Norton's Answer, &c. p. 119.

† Ser. LVI. Vol. II. p. 217.

‡ Ibid., p. 211.

true,' says Edwards the younger, 'that Christ endured an equal quantity of misery to that which would have been endured by all his people, had they suffered the curse of the law. . . . As the eternal Logos was capable of neither enduring misery nor losing happiness, all the happiness lost by the substitution of Christ was barely that of the *man* Christ Jesus, during only thirty-three years; or rather during the last three years of his life.'\* Dr. Emmons says: 'His sufferings were no punishment, much less our punishment. His sufferings were by no means equal in degree or duration to the eternal sufferings we deserve, and which God has threatened to inflict upon us. So that he did in no sense bear the penalty of the law which we have broken, and justly deserve.'†

"But this concession of the more modern New England theologians to the imperative claims of reason is not of so much importance as it may at first view appear. To say that Christ did not endure the punishment of the sins of mankind, nor indeed any punishment whatever, but only an amount of suffering or torment which, in its effect as an expression of the Divine mind, and in upholding the honor of the Divine government, was an equivalent to the infliction of the punishment threatened against sin, is of little avail, so long as it is maintained that the chief sufferings of our Saviour were of a miraculous character, inconceivable in degree, immediately inflicted upon him by the hand of God over and above those which he incurred from human opposition and persecution in the accomplishment of his work. The concession is made to philosophy, not to religion. So far as the Divine character is concerned, it is of little consequence whether you call the sufferings of Christ *punishment*, or only *torture immediately inflicted by God* for the mere purpose of being contemplated by intelligent beings.

"Suppose that Christ had ordered the beloved Apostle John to be crucified, in order to show his displeasure at sin, when he forgave Peter, of what consequence would it be to say that John was

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\* Sermons on the Atonement, Works, Vol. II. p. 43.

† Works, Vol. V. p. 32.

not punished, but only tortured, for the sin of Peter? Would Christ deserve the more to be regarded as a righteous being, an upholder of law, a wise moral governor, for inflicting inconceivable anguish of body and mind upon John as the sole ground and condition of forgiving the sin of Peter?

“How many of the theologians of New England at the present day retain this theory of miraculous suffering immediately inflicted by the Deity upon the soul of Christ, I have no means of ascertaining. It is not easy to see why the advocates of the governmental theory, after admitting that the sufferings of Christ were finite and of brief duration, that they were not the punishment, nor, as a penalty, equivalent to the punishment, of the sinner, should seek by mere ratiocination to magnify the sufferings of Christ beyond what the sacred history has recorded them to be, and to bring in the omnipotence and the omniscience of the Deity to inflict a pain which human malice and second causes could not inflict. The mere amount of suffering does not seem to be essential to this theory. The Scriptures contain, as we have seen, nothing for it. On the contrary, they seem to be positively against it, in insisting, as they do, on the *blood* of Christ, the *death* of Christ as a sacrifice, rather than on what he suffered before he died. It is just to state that I do not find, in the sermons on the atonement by Dr. Edwards the younger, Dr. Emmons, and Dr. Woods, reference to any sufferings of Christ, except those which were naturally incident to the discharge of his duty. True, they say nothing against the view held by Dr. Dwight, Dr. Macknight, and some recent writers. But it is to be hoped that they omitted the theory of miraculous suffering, immediately inflicted by the Deity upon the soul of Christ, because they had abandoned it. May the time soon come when all the advocates of the governmental theory shall cease to insist on a fragment of the old theory of penal satisfaction, which has no historical foundation, which is shocking to the feelings of many Christians, and strengthens the objections of the enemies of Christianity.

“On the other hand, it appears to me that some writers, looking at the subject chiefly in the light of the principles of moral

and religious philosophy, have given a somewhat imperfect view of the sentiments of St. Paul respecting the significance of the death of Christ, by maintaining that he limited the influence of it to its immediate effect in producing the reformation and sanctification of the sinner. This latter view is indeed prominent throughout the Apostle's writings. Christians are represented as being baptized to the death of Christ; that is, to die to sin as he died for it; to be buried in baptism to sin, and to rise to a new spiritual life, as he was buried and rose to a new life. But the Apostle regards the death of Christ, not only as exerting a sanctifying influence upon the heart, but as having a meaning and significance, considered as an event taking place under the moral government of God, according to his will. Its meaning serves, according to him, at the same time to manifest the righteousness of God, and his mercy in accepting the true believer. 'Whom in his blood, through faith, God has set forth as a propitiatory sacrifice, in order to manifest his righteousness on account of his passing by, in his forbearance, the sins of former times.'\* It is true that the design of this providential event was still *manifestation*, and that the contemplation of the sacrifice, and the appropriation of it by faith, were regarded by the Apostle as leading to repentance and sanctification, as well as to peace of mind. But he contemplates it in this passage under another aspect. He has what may be called a transcendental, as well as a practical, view of this, as of all events. He contemplates the death of Christ, taking place according to God's will, as illustrating the mind of God; as manifesting his righteousness, though he forbore adequately to punish the sins of former times, and in mercy accepted as righteous the true Christian believer. His view seems to be that God, by suffering such a person as Jesus, standing in such a relation to him, having a sinless character, and sustaining such an office in relation to the world as Christ did, to suffer and die a painful and ignominious death, has declared how great an evil he regards sin to be, and how great a good he regards holiness to be; in other words, his

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\* Rom. iii. 25.

hatred of sin, and love of holiness. The greatness of the evil of sin, and of the good of righteousness, are to be seen in the greatness of the sacrifice which God, in his high providential government of the world, appointed, and which in the fulness of time Christ made. Why is not this view of St. Paul correct? God is surely to be seen, not only in the works of nature, in the intuitions of the soul, in immediate revelation, but also in the events of Providence. Especially the fact, that under the moral government of God the most righteous men, *those in whom the spirit of God dwells most fully and most constantly*, are willing to incur reproach and suffering in the cause of truth, righteousness, and human happiness, shows that the Giver of the Holy Spirit, the Source of all righteousness, regards sin as a great evil, and righteousness as a great good; that is, hates sin, and loves holiness. Much more, then, if Christ, in whom was the spirit of God without measure, who knew no sin, and who was in various ways exalted above the sons of men, becomes, according to the will of God, and by his own consent, a sacrifice for sin, does he illustrate his Father's hatred of sin, and love of holiness.

“It appears to me that Edwards the younger, and other advocates of what is called the governmental theory, have connected with the view of the Apostle Paul two great errors. One consists in regarding that as the direct and immediate design of the death of Christ which was only incidental to it, as a providential event. This appears from the fact that the death of Christ is everywhere in the New Testament denounced as an evil and a crime. Of course, then, it was opposed to the direct revealed will of God. Everywhere in the New Testament we may learn that the direct design of God in sending his Son was that the Jews, as well as others, should reverence him. ‘This is my beloved Son, hear ye him.’ ‘He that honoreth not the Son, honoreth not the Father.’ ‘Woe unto that man by whom the Son of man is betrayed.’ It is admitted by all, that the direct will of God is declared in his commands rather than in his providence. Unless the Jews had acted against the will of God, it could not be said that by ‘wicked hands’ they had crucified and slain the Saviour. But when,

instead of hearing and reverencing Christ, they persecuted and crucified him, this event was overruled by Divine Providence, so as to convey a religious lesson concerning the attributes of God, and his government of the world. There is no more evidence that the Jews were instigated by God to crucify Christ, than to kill any prophet who had preceded him. There is no more evidence that this was according to the will of God, than any murder which ever took place. The Apostle Paul undoubtedly declares that Christ gave himself for us according to the will of God (Gal. i. 4); and that God had set him forth as a propitiatory sacrifice to manifest his righteousness (Rom. iii. 25). But he uses similar language in regard to many other events. Thus he declares that Pharaoh, the tyrant, was raised up to make known the power of God (Rom. ix. 17). But will it be pretended that God gave existence and power to Pharaoh for the direct and exclusive purpose of making known his power, and that his power could not be made known in any other way? Was it not the will of God that Pharaoh should be a just and beneficent sovereign? It is evident from the nature of the case, as well as from the current phraseology of the Scriptures, that the treachery of Judas, and the crucifixion of Christ, were not more immediately ordained by God, than any other case of treachery and murder which ever took place in the world. It is plain, then, that the manifestation of the righteousness of God by the sacrifice of Christ, referred to by St. Paul, was the incidental or indirect design of it, as an event taking place under the government of God, against his revealed will. The crucifixion of Christ declares the righteousness of God, just as the wrath of man in all cases is caused to praise him.

“That the manifestation of the righteousness of God was only the incidental design of the sacrifice of Christ, appears also from this circumstance, that it is only when so regarded that it conveys to a rational mind an impression either of his righteousness or his wisdom. That God should so love the world as to send Christ to enlighten, reform, and bless it, though he foresaw that he would not accomplish his purpose without falling a sacrifice to human passions, gives an impression of his benevolence, and of his hatred



## 24 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

of sin and love of holiness. But if he had immediately and directly commanded the Jewish priests to sacrifice him, or the Jewish rulers to insult, torture, and crucify him, simply that as an object of human contemplation he might manifest the righteousness of God, and his hatred of sin by his infliction of torture on an innocent being, then no such effect would be produced by it. The Jewish priests themselves would have said that such a sacrifice was heathenish, an offering such as the Gentiles used to make to Moloch. All the world would say, that such a God-commanded sacrifice, such a direct and immediate infliction of suffering by the Almighty upon an innocent being, for the main purpose of making known his dispositions, and maintaining the honor of his government, was a manifestation of any attribute rather than righteousness. We might believe an express verbal declaration, that such a direct infliction was designed to show God's righteousness; but in the fact itself of such torture, one could perceive neither righteousness nor wisdom. This may be clearly illustrated by an example.

“If a human sovereign, the emperor of Russia for instance, being engaged in war with a rebellious province, and having a son distinguished by military skill, courage, and humanity above all his subjects, should send him at the head of an army, and expose him to all the casualties of war, in order to bring the province into submission, and this son should actually suffer death through the opposition of the rebels, who would not admire the self-denial and benevolence exhibited by the monarch?

“Suppose now, on the other hand, that the rebels should, by the labors and sacrifices of that son, have been brought to repentance and submission, and should humbly sue for pardon, and that the monarch should say, ‘I will forgive you, but in order to express my feelings concerning the crime of rebellion, and to uphold the honor of my government, and maintain the cause of order, I must, as the condition of the forgiveness of your crime, inflict inconceivable anguish of mind and body upon my well-beloved son in the sight of all my subjects,’ and should actually do it with his own hands, would not the whole civilized world condemn such a

monarch as guilty of injustice, cruelty, and folly? The consent of the son, could it be obtained, would only serve to deepen the cruelty and folly of the father.

“The incidental effect of the sufferings of the Apostles is spoken of as designed, as expressly as that of the sufferings of Christ. Thus St. Paul says, ‘Whether we be afflicted, it is for your consolation and salvation.’\* Again, ‘Yea, and if I be offered up upon the sacrifice and service of your faith,’† &c. Again, he speaks of himself as ‘filling up what is wanting of the sufferings of Christ,’‡ thus implying that his own sufferings had the same general purpose as those of his Master. Again, the casting away of the Jews is represented by Paul in one verse as the reconciling or atonement of the world; in another, as the punishment of the Jews for their unbelief.§

“It is readily conceded that a greater prominence, importance, and influence are assigned by Paul and other New Testament writers to the sacrifice of Christ, than to that of other righteous men. This is owing in part to his pre-eminent character, his supernatural powers and qualifications, the dignity of his office as head of the Church, and to the peculiar circumstances of his life and death. He had a greater agency than others in the work of the Christian atonement, of which, however, the Apostles were yet ministers. || He was the head of the Church.

“The minds and feelings of the Apostles must have been in the highest degree affected by the ignominious death of their Master. It was the subject of the deepest gratitude that the blessings which they enjoyed were purchased by his blood. They had lost all hopes when he expired. His death was opposed to all their views of the Messiah. They had supposed that he would live for ever.¶ This expectation was probably not wholly effaced from their minds till they saw him expire. When they preached the Gospel to the Gentiles, they preached the religion of one who had suffered like the vilest malefactor. The circumstance that the

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\* 2 Cor. i. 6.    † Phil. ii. 17.    ‡ Col. i. 24.    § Rom. xi. 15, 20.

|| 2 Cor. v. 18.

¶ See John xii. 34; Matt. xvi. 22.

## 26 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

death of Christ was so ignominious, was a strong reason for their insisting upon it the more, as the means through which they enjoyed the blessings of Christianity. The cross was a stumbling-block to the Jew, and folly to the Gentile. The oftener objections were made to it, the more would the Apostles be led to dwell upon it, and to present it in every light in which it could be presented. In reflecting upon the meaning of it as a providential event, the analogy between it and the sin-offerings of the Jews struck their imaginations forcibly. Certain passages in the prophetic writings, especially Isa. liii., which was originally spoken of the Jewish Church, were adapted to impart additional emphasis to this analogy.

“ It is also very possible that I may have too closely defined the meaning of Paul and other Apostles, in representing the death of Christ as a sacrifice. This idea having once taken full possession of their imaginations, they may not always have kept in mind the boundary which divides figurative from plain language. They may have connected certain sacrificial ideas or feelings with the death of Christ, which a modern cannot fully appreciate, or strictly define. Being born Jews, familiar with sacrifices from their infancy, and writing to those who, whether Jews or Gentiles, had been accustomed to attach the same importance and efficacy to them, it was natural that they should represent the death of Christ in language borrowed from the Jewish ritual, and that they should attach an importance to it which savors more of the religion which they had renounced, than of that which they had adopted. But so far as the question whether the atonement by Christ was effected by vicarious punishment, or vicarious suffering, is concerned, it is of no consequence how much importance the Apostles attached to the sacrificial view. For there is no reason to believe that in literal sacrifices vicarious punishment, or suffering, was denoted, or that the pain endured by the animals offered had anything to do with their efficacy or significance.\*

“ The other error in the theory of Edwards the younger, and

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\* See Christian Examiner for September, 1855.

other advocates of the governmental theory, consists in representing the sufferings of Christ as absolutely necessary, as the ground of forgiveness, in the nature of things, or in the nature of the Divine government, or on account of the Divine veracity in reference to the declaration, The soul that sinneth, it shall die. Now in regard to this last consideration, that of the Divine veracity, it is certain that the threatened penalty of transgression is no more executed when the sinner is forgiven in consequence of severe suffering inflicted upon Christ, than if he were forgiven, without such an infliction, in consequence of the eternal mercy of God. For the penalty was never threatened except against the sinner. Of course it can never be executed except upon the sinner.

“It has also been maintained by the advocates of the governmental theory, that to forgive sin on any other ground than that of the infliction of suffering upon Christ, equivalent, in the impression produced by it, to the eternal punishment of all the wicked, would operate as encouragement of wickedness. But it is not easy to see why those who would be encouraged in sin by the hope of being forgiven through the eternal mercy of God, would not also be encouraged in sin by the hope of being forgiven through the suffering inflicted upon Christ, or through any consideration founded on past historical fact. The forgiveness is certain to him who repents and becomes a righteous man on either theory, and may encourage an evil-minded person in one case as well as the other. He who can harden himself in sin in consequence of the infinite mercy of God in forgiving the penitent, can do the same thing in consequence of the exceeding love of Christ as manifested in his death.

“That the advocates of some of the old theories should maintain the absolute necessity of vicarious suffering, does not appear strange. But that the advocates of the governmental theory should maintain its absolute necessity as the condition of the forgiveness of sin, so that the Divine mercy could not be exercised, and the honor of the Divine government maintained without it, is surprising. Having denied that the sufferings of Christ are in any sense the punishment of the sins of men, or that they are in any

## 28 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

sense penal in their nature, it is singular that they should believe them to be absolutely necessary in order to vindicate the righteousness of God, and cause his government to be respected, so that, without these sufferings as a condition, the mercy of God could not and would not have been exercised in the forgiveness of sin. What! Have men no reason to believe in the righteousness of God, and to respect his moral government, unless they can be convinced of the historical fact that he immediately and directly caused inconceivable sufferings to Christ, as the indispensable ground of his forgiving a single sin? Have the unnumbered millions of the human race, who never heard of Christ, and yet believe in the forgiveness of sins, no reason to have faith in the righteousness of God, and to respect his moral government? Have the instinctive faith of the human soul in all the perfections of God, the condemnation of sin in the conscience, the retributions of Divine Providence, the intimations of a judgment to come in the human heart and in Divine revelation, no force to convince men that God hates sin and loves holiness, though he be long-suffering and ready to forgive? Would all these considerations lose their force with one who should believe that God could forgive a penitent, thoroughly regenerated transgressor for his own eternal mercy's sake alone? Cannot a father forgive a penitent son, without conveying the impression that he is pleased with sin?

“It has been alleged by Edwards the younger, and others, that the very fact of the sufferings and death of Christ as means of manifesting the righteousness of God, and maintaining the honor of his government, implies their absolute necessity; because otherwise they would not have been allowed by the Deity to take place. I am wholly unable to perceive on what principle the mere occurrence of the crucifixion of Christ by the Jews shows its absolute necessity, more than the occurrence of the murder of any prophet or apostle shows its absolute necessity. But it will not be pretended that the purposes of God in the renovation of the world could not have been accomplished unless Stephen had been stoned to death, and James beheaded, and Peter crucified, how-

ever great may have been the actual influence of these cases of martyrdom in the regeneration of the world. Indeed, to argue the absolute necessity of the sacrifice of Christ from the fact of its actual occurrence, is to argue the absolute necessity of every murder that ever occurred in the world. Of course no one has ever denied the necessity of the sufferings of Christ in the same general sense in which the sufferings of all righteous men are necessary, or in which all the evil in the world is necessary. Bishop Butler, in the fifth chapter of Part Second of his Analogy, has shown that by the stripes of righteous men in general, under the government of God, the people are often healed; and of course that Christ might suffer in a similar way, and for similar ends. But he did not attempt to find anything on earth analogous to the theories on which I have been remarking. If he had made the attempt, he would have found such analogy only in the practice of the most barbarous Oriental despots. It appears to me that he is guilty of a gross violation of the common use of language when he says, that 'vicarious punishment is a providential appointment of every day's experience.' No one has ever doubted or denied the vicarious punishment of Christ in the sense in which vicarious punishment is matter of every day's experience. Every Unitarian, every Deist, would accept such a creed. But this paradoxical use of language has been generally rejected and condemned by modern theological writers of every name.\* It serves only to confound things which differ.

"Dr. Edwards and others have also argued the necessity of the sacrifice of Christ from the ancient sacrifices of the Jews. But as there was no absolute necessity for these sacrifices of animals,—as they were of human origin, and only tolerated, or at most sanctioned, by the Deity,—of course there could be no absolute necessity for the sacrifice of Christ; though when it was made, its good effects might be pointed out by the Apostle glancing his eye of faith over the events which took place under the government of God. As to the verse, 'Without shedding of blood, there was no

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\* See pp. xxiv, xxv.

remission,' the meaning is, that under the actual dispensation of the Jewish law, as permitted or appointed by God, there was no remission without a sacrifice.\* The remark has no relation to the nature of things, or to the absolute necessity of the Divine government, but only to a usage which had passed away.

“Some passages from the New Testament have also been adduced for the purpose of proving that the sacrifice of Christ was absolutely necessary, as the ground of Divine forgiveness, in the nature of things, or of the Divine government; such as Luke xxiv. 26, ‘Ought not Christ to have suffered these things, and to enter into his glory?’ Also verse 46, ‘It behoved Christ to suffer,’ &c. But it is evident that the necessity here referred to by Christ arises simply from that of the fulfilment of prophecy. That he did not consider them absolutely necessary, is evident from his prayer to have the cup pass from him. See Newcome’s remarks, pages 207, 210 of this volume.

“Allowing, as we have done, that the sacrifice of Christ incidentally illustrates the righteousness as well as the love of God, its absolute necessity as a ground of Divine forgiveness is not more evident from any language of Scripture, than the absolute necessity of such a tyrant and oppressor as Pharaoh. For the Apostle adopts similar language respecting Pharaoh: ‘Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.’ Will it be pretended that the power and the name of Jehovah could not have been made known except by raising up just such a tyrant as Pharaoh? The Apostle is quite as explicit in declaring the design of the exaltation of Pharaoh to be that of manifesting the power of God, as in declaring the design of the sacrifice of Christ to be that of manifesting the righteousness of God.

“My general conclusion is, that the Apostle Paul considers the death of Christ under two aspects: — 1. He regards it as an event

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\* “On the subject of the Jewish sacrifices, in their bearing on the work of Christ, see *Christian Examiner* for September, 1855.”

taking place under the providence of God, and according to the Divine will, and in some sense a sacrifice incidentally manifesting the righteousness of God in connection with the exercise of his mercy. See Rom. iii. 21-26. 2. He regards it in its immediate moral and religious influence upon the heart and life of the believer. See Rom. vi., vii., &c. He does not appear to regard it as an indispensable evidence of the Divine righteousness, without which it could not be seen, but only as a new and signal illustration of it in connection with his mercy. The latter view is the most prevalent. The first view relates to the enlightening influence of Christ's death; the second, to its sanctifying influence. In both cases the influence of it is upon God's subjects, not upon God himself. Perhaps both views are united in the text, 'He made him who knew no sin to suffer as a sinner in our behalf, that we through him might attain the righteousness which God will accept.'\*

"The dissertations selected from the Commentary on St. Paul's Epistles by Mr. Jowett are those which were thought to be most suitable for publication in this volume. I should have been glad to insert two other dissertations from the same work; namely, that on Natural Religion, and that on the Comparison of St. Paul with Philo. But the former, in setting aside some of the usual proofs of the existence of the Deity, did not appear to me to contain such explanations and qualifications as might make it useful to readers unacquainted with the writer's philosophy. The latter was omitted, because, though learned and valuable, it was not likely to be useful to persons unacquainted with the Greek language.

"Several valuable Essays have been selected from the recent Commentary on the Epistles to the Corinthians, in two octavo volumes, by the Rev. Arthur P. Stanley, Canon of Canterbury, who is somewhat known in this country by his Life of Dr. Arnold. His work on the Epistles to the Corinthians manifests the same

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\* 2 Cor. v. 21.



## 32 NOYES'S COLLECTION OF THEOLOGICAL ESSAYS.

scholarship and independence, united with reverence, which distinguish the Commentary by Professor Jowett.

“The closing Essay on the Credibility of Miracles, by Dr. Thomas Brown, the distinguished author of the well-known Lectures on the Philosophy of the Human Mind, has been for some time out of print. It appears to me to meet the objections of Mr. Hume in a far more satisfactory manner than they have been met by most writers on the subject.

“It cannot escape the notice of the reader, that very few of the Essays in this volume were written by professed Unitarians. Most of them are by eminent divines and scholars of the Church of England. But in the circulation of books, the great question should be whether they contain true and just views, and not by whom they were written. That we have been able to select so large a volume of Essays on very important subjects from writers of the Established Church of England in harmony with the views of Unitarians, is a fact highly encouraging in regard to the progress of truth, and at the same time highly creditable, not only to the independence of the writers, but to the practical freedom which at present prevails in that church. No one of them, I believe, has yet incurred any higher penalty on account of his publications than that of rewriting his name. It is to be hoped that the results to which several of the learned writers have arrived, notwithstanding the natural bias arising from their ecclesiastical connections, will secure for them, from different classes of readers, that candid and attentive consideration which their importance demands. The voice which comes from this volume is the united utterance of Episcopalians, Lutherans, and Unitarians.”

## NEED OF A CHURCH FEELING AMONG UNITARIANS.

OUR Unitarian brethren in England feel the need of a closer church-union among the advocates of a liberal Christian faith. We have lately read several articles in English Unitarian periodicals, which urge this subject with much ability and unusual earnestness of tone. A similar feeling, as our readers well know, prevails among large numbers of Unitarians in this country. We want more union, fraternal co-operation, and warmer currents of Christian sympathy. We lament our individualism, our jealous and cold isolation. It is as unfriendly to the religious life as it is fatal to all denominational activity. Jesus gathered a *brotherhood* of believers. The Apostles were members of a body that was "fitly joined together and compacted by that which every joint supplied, and which made increase of the body unto the edifying of itself in love." In the circles of warm Christian sympathy have been trained all the brightest examples of faith and piety which have adorned the Christian name. It is in the shelter and home of such brotherhoods that the religious character acquires its sweetest graces and its most earnest life. How many Unitarians mourn that in the Unitarian body they do not find a sympathizing and genial home! How many, who essentially agree with us in doctrinal belief, give all their influence to other denominations, because with them they find a more hearty home than with us!

We have been led into these remarks by an article in the London Inquirer of August 2d of the present year, from which we make the following quotations:—

## 34 NEED OF A CHURCH FEELING AMONG UNITARIANS.

“ We are anxious to increase the growing feeling that we are a *church*, one of the branches of the Church Universal ; that we are not merely individual members of separate congregations, many of which have grown up in our own time, but belong to an ancient and venerable religious body, which has its own history and its own true-hearted martyrs and confessors, and can trace up its origin through the Unitarians of the sixteenth and seventeenth centuries, and the Arians of the earlier ages, to the primitive Church established by the Apostles.

“ Modern Unitarianism, we think, has greatly erred in altogether neglecting these spiritual ties and impressive associations, and advocating a cold and abstract individuality of faith and worship, which, however natural as a reaction from the old ecclesiastical bondage, has, we fear, discarded and forgotten the true principles of church union laid down in the New Testament. Unitarianism has been founded on a negative and antagonistic position. In its earlier history it sought more earnestly to subvert the dogmatic faith of others, than to build up a truer faith of its own. It has shown itself powerful to sap the foundations of narrow and sectarian churches, but it has not yet manifested the grander power of constructing the lofty and wide-circling walls of its own more catholic church. In its scornful rejection of the creeds of others it has hastily thrown away the elements of truth contained in those ancient symbols of faith, and in its traditional horror of the very word ‘creed’ has come to regard it as manly and independent to have no definite Christian faith, to be bound down to no historical standards, to confess no positive creed of its own, however simple, truthful, and comprehensive.

“ We think this aversion to church organization, this hatred of creeds, involving as it does an indifference to all positive truth, a constant source of weakness and a sign of the vagueness of thought which is growing up among us. Our own conviction is, that the religion of CHRIST was designed to be a social and uniting faith. It was not merely a revelation of certain moral truths and spiritual principles which were to be held by every individual, independently of every other ; but Christianity aimed to establish a living

unity or catholic church upon earth. The natural conclusion is, that, as Christians, in evidence of our personal relation to CHRIST, we must form an *organized church*. We must not be a mere assemblage of individuals, gathered and scattered loosely like the sand, but a solid, cemented fabric. It was one grand object of our Saviour's mission to unite his followers throughout all ages to each other by those ties of mutual sympathy and co-operation which in every human community are found so powerful either for good or for evil.

“How different from the primitive standard is the constitution of most of our modern churches, especially those of our own denomination! The church among ourselves is fast degenerating into the mere lecture-hall. The people come once a week to hear prayers from another, not to join in the solemn ritual which expresses the devotional feeling of the collective assembly. They listen somewhat coldly and critically to an essay, and then depart with no kind word or look for those who belong not to their own social circle, to meet together at no other time for the promotion of the common objects of a Christian church.

“Now the younger and more religious minds among us are no longer satisfied with this state of things. They are sighing for religious union and church fellowship. Their spiritual wants are not met by a secular morality and philosophical prayers. They demand a faith which is not wholly solitary and exclusive, divorced from the glorious associations and sacred memories of the past, and confined to the cold utilitarianism and exclusive individuality of the present. For their sake, as well as from still higher considerations, we need our own symbolical books;—a common *liturgy*, embodying the rich devotional fervor of the saintly minds of the past, and expressing the united aspirations of the present; a common *hymn-book*, from which all the members of our scattered churches may sing in common the praises of the one God and Father; and a common *creed*, short and simple in its structure, and strictly Scriptural in its language, which we can present to the world as the basis of our union, and offer to the young as the compendium of Christian belief.

## 86 NEED OF A CHURCH FEELING AMONG UNITARIANS.

“ We know the rooted aversion which exists in our body to the very word *creed*; but because others have framed and imposed upon their fellow-Christians irrational and unscriptural confessions of faith, are we therefore to reject all definite belief, or refuse to embody in a permanent form those simple and Scriptural principles on which we are all agreed? There must in every church, nay, in every single congregation, be some doctrinal agreement, though it may be only in relation to broad and comprehensive principles. There must be agreement respecting the object of worship, and the mode in which the feeling of love and reverence towards Him should be outwardly and publicly expressed. What is universally understood and implied may surely be incorporated in a common confession of faith without danger to our individual religious liberty, if only it be not imposed upon the consciences of others, and made a bar in the way of future progress and the development of higher truth. For the promotion of Christian union, and the growth of our religious life, we want a *creed* large enough to include all who acknowledge CHRIST as their Lord and Saviour, embodying the simple historical facts in his divine life and ministry, and presenting him to the acceptance of our hearts as our highest ideal image, and superior Lord.

“ A church thus organized by the profession of the same noble truths, and the recognition of the same common hopes, principles, and duties, would soon become a powerful instrument for good upon society around it. A church built up on this simple, uncorrupted faith, appealing to the purest sentiments of the heart, and acknowledging for itself an infinitely nobler mission than that of sectarian proselytism, might become to this age all and even more than the Catholic Church in its best form was to the Middle Ages. With a simple creed, a sublime ritual, and a devoted ministry, it would soon enlist the highest intelligence and most earnest religious thought of the time in its service. It would become a refuge for the sceptic sighing for a religion conformed to his reason and his conscience, and a home for the enlightened minds in other communions which have soared beyond the narrow creeds and rigid dogmas of their forefathers. Recognizing a far grander

mission than sectarian warfare, our ideal church will regard itself as primarily an institution for the poor and the destitute ; will surround itself with benevolent societies for their benefit, and constitute the living source whence shall flow in full streams all pure and holy influences to bless and elevate the world.

“ Such a church might ours become if it only awake from its slumbers, and endeavored with more earnest and self-sacrificing zeal to adapt itself to the wants of our age. But we may rest assured, that, before we can exercise any wide and powerful influence upon the world of thought, we Unitarians must outgrow our narrowness and exclusiveness ; our jealous individuality and intellectual vanity ; must adopt a less antagonistic and destructive religious position, and become constructive, uniting, and catholic in all our efforts and sympathies.”

While there is much in these thoughts with which we sympathize, we may add that there is something not so applicable to Unitarians of this country as to those of England. In the first place, we believe we have more church feeling among us, than have our brethren abroad among them. The Unitarian body in this country has never been so much implicated in politics as the Unitarian body in England. Our denominational name and action have been more exclusively allied to religious associations. This is one fact. Beside this, the frequent meetings of our whole body for religious purposes have contributed to the growth of church feelings. Such are our May Anniversaries, and our Autumnal Conventions, — seasons as they are for united prayer, the exercise of devotional feelings and fraternal sympathies. We must add one thing more as contributing to the growth of a church feeling among us. We refer to our *missions*. To support these our whole body is engaged. This common action makes us feel that we are one body. Every letter from our earnest missionaries, in Kansas or Calcutta, is read by our body. Their trials are ours ; their

## 38 NEED OF A CHURCH FEELING AMONG UNITARIANS.

joys are ours ; their successes prove that we are engaged in a work which ought to be taken up by every living member of that body of which Jesus is the head ; and the more earnestly we carry on that work, the more proof shall we give that we have a common sympathy with the mind of Christ.

We think, moreover, that the above extracts attach too much importance to a *liturgy* and a *creed* as essential to a true church feeling. We all remember what historical significance these have had in England, and it is not unnatural that our brethren there should overrate their value. Perhaps even there it may be found that the freshest and most earnest feelings of church unity may better crystallize around other objects. We say this because we believe that questions about dogmas and forms belong to the past. We cannot give strength to the weak — to use an illustration of Dr. Channing's — merely by a change of garments. The Church of the Future, as we believe, will have for its basis the warmest sympathy with the Spirit of Christ, and the most earnest activity in Christian usefulness.

So, at any rate, as we read the signs of the times, it is to be in this country. Questions about liturgies and creeds, which here never had the hold they have had in other lands on public regard, are sinking into more insignificance every day. Which church best reproduces the spirit of Jesus Christ ? Which encircles its members in its arms of brotherly love, engages them in generous and self-sacrificing works, rebukes the besetting sins of dogmatism and sectarian bigotry, lays the greatest stress on a "life hid with Christ in God," and furnishes the best helps for its acquisition ? This is the church which we believe is to prevail in the future, and that which a thousand waiting Simeons long to join.

When we look around upon all denominations, we find not one which satisfies us as well answering to this description. More than this, we find all denominations dissatisfied with themselves, and looking out for something better to come. We have read of the "Irish Gentleman in Search of a Religion." One in search of a true church might look a great while in vain. If a Unitarian, he might come back from his survey, and say: "Here in my own fold I am as likely to find it as anywhere. This universal protest and murmur prove that old things are soon to pass away. These universal longings for a freer and higher fellowship are as the day-spring from on high. There is to be a church of all earnest, loving, and helping souls, who will be drawn together from all the old sectarian folds. I can as well join them where I am as anywhere. Who knows but what, if I and my brethren are faithful, God may make this brotherhood to which I now belong the Shiloh to which the gathering of the tribes shall be?"

Meanwhile, we acknowledge the justice of the criticism upon the present character and spirit of Unitarians, contained in the above extract. It is true, every word of it. We are "narrow and exclusive"; we have a great deal of "jealous individuality and intellectual vanity"; we occupy an "antagonistic and destructive religious position"; we have need of becoming more "catholic, uniting, and constructive," and must "awake from our slumbers, and endeavor with more earnest and self-sacrificing zeal to adapt ourselves to the wants of the age." All this we believe we must do, as the writer of the above truly says, "before we can exert any wide and powerful influence upon the world of thought." It is something to know our faults. Let us not forget the two conditions of all true reformation,—prayer and work.



## INFLUENCE.

EVERY atom in the universe exerts an influence on every other atom. Every mote which dances in the sunbeam is necessary to the mass which keeps the ponderous earth in motion, and holds the universe to its unvarying course. There is nothing animate or dead which does not help in its just proportion to keep the balance true; and by the same law every human being, from the beggar to the prince, exerts throughout his whole life a never-ceasing influence.

The baby, long before its eyes have opened intelligently upon the world, has created for itself a little circle of loving friends, and its influence begins long before it knows the meaning of the word. See the toiling, tired man, working to-day for to-morrow's bread; there is a warm, cheerful corner in his heart as he thinks of something he has left at home, and the little helpless form he takes into his arms after his day's work is done is no burden; his smile and his caresses tell you that a baby in the house keeps away many a dark hour. And all through childhood it is the same. The child does not know it at the time, and cannot remember it afterwards; but it never waits for papa or brother at the gate, and runs joyfully to meet him, without creating a few rays more of never-dying sunshine in the world. Children are cares, trials, and troubles, but they are blessings too.

As life advances, there is nothing more desired than this influence. It is a great weight, growing heavier and heavier till one becomes hardened to it, to feel that there is so much sin in the world; that so many whom one loves go astray; and then comes a deep, strong, earnest longing to draw them back again,—to induce them to choose the right

once more. The feeling that there is a great work of reformation to be done, the longing to begin that work, and trample down and struggle against evil, and force it away from friends at least, fills many a young heart; and it is often only taught how weak it is in such a combat by looking back upon years filled with such longings, and finding almost nothing accomplished. Then the strong heart hardens itself and becomes indifferent, and the weak one despairs and sits down in useless tears. A few — a very small proportion of those who begin with so much earnestness — grope and grope, and do what their hands find to do from day to day in spite of disappointments, with all their strength, and really accomplish in a lifetime a noble work, though perhaps they never know it till their eyes are closed for the last time, and they see as they are seen.

But there is no work so discouraging as this struggle against sin; none whose results develop so slowly; none so liable to be all undone, apparently, by a mere word or look. Perhaps day after day the toiler is encouraged to feel that he is making progress. He sees improvement rapid and decided, and is often tempted to exult that he has succeeded where others failed.

One morning he rises full of his plans, his hopes, and his encouragements, and before night he sees what seem to him proofs that all his labor has been in vain; that he must either strike out a new path of influence, and begin once more from the beginning; or if all his plans are exhausted, he must fold his hands and look on without one word of remonstrance, to see those he loves going straight to destruction.

Oftentimes, too, behind this sorrow there is an almost hidden regret for wasted opportunities of influence. "Had I only restrained my tongue at such a time, — had I only

been strong enough to refrain from something which at the time seemed almost innocent, — it might have given him strength; or even had he never known it, the effect upon my character might have made me more capable of influencing him." This is crushed back with, "Why should I have thus sacrificed or disciplined myself?" or often is not allowed distinct utterance at all; but it will add another sting to the pain, in spite of every precaution. It will be felt, if it may not be heard.

I do not believe that there ever was a wrong act in a person's life which did not stand more or less directly in the path of his desire to influence another for good; for every downward step, even from childhood, weakens the character; and the weaker one is, the less power has he spiritually as well as physically over others, while the remembrance of some particular weakness in one's self has often put a seal upon the lips and prevented a reproof to an erring brother.

On the other hand, how silently yet effectually a truly reliable character does its work. One feels stronger to breathe the atmosphere it breathes. Those who approach a true-minded man or woman involuntarily lay aside their own garments for the moment, and put on *their* livery; if he refuse the whole, no one can refuse to wear some fragment of it, — and sin sinks abashed from their presence without a word from them. It is the natural homage to superiority, paid as involuntarily as the breath of life is drawn.

Individual acts, too, of men only equal in goodness to the mass of mankind, do their work faithfully. Every one can recall many and many a simple act, forgotten at once by its author, which made an indelible impression on the witness. Perhaps it was only a hand of sympathy outstretched, alone among a crowd of scornful fingers. Perhaps a silence,

more eloquent than words, at profane or frivolous conversation. The most trifling act has sometimes a power greater than sermons, and every proof of a true and earnest character has weight; and we may preach, exhort, and struggle against sin as we will, it is of little avail, if we cannot appropriate to ourselves these silent weapons.

If we really love our neighbor as ourself, and desire that he may be good and true and earnest, as strongly as we desire so to be ourselves, our best course is to look first to the beam in our own eye; afterwards not forgetting to consider the mote in his. We must make ourselves faithful before we can with justice expect him to be. But while there is a lurking weakness in our own heart for any particular sin, we have no right to require that he should conquer that sin, or a corresponding one in his. We may in humility confess to him our weakness, and ask him to strive with us, so that there may be mutual strength; but we cannot insist upon his acquiescence.

But a thousand counteracting influences are at work continually, and we may find only our own feebleness clearly proved at last; yet it is only that we are not permitted to choose our own reward. What was lavished upon one may have taken effect upon another. Man proposes, but God disposes; and it may be that He wishes to teach us at last to resign all into His hands, whilst at the same time He has been making use of us for the good of some one who never interested us.

However, if we have been faithful and hopeful to the end, through disappointment and encouragement, we shall find at last how nearly the laws of the inner and outer world correspond; that as each grain is needed in the mass to keep the balance of the universe true, so our brother's mote has influenced our beam, and we have wrought out through

his means our own reward; for the blows we struck in God's name for a sinful brother, have shaped our own souls into God's image.

Z. Z.

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### STRAY LEAVES.

THIS is the title of a little book published in Calcutta, under the direction of the Unitarian Mission in that city. Its contents are short pieces of sacred poetry. Some of them are written by Mr. Dall, and some by HURCHUNDER DUTT, one of Mr. Dall's helpers, *and a convert from Hindooism*. This last circumstance gives to this humble publication a peculiar interest. We want to see what are the faith, hopes, sensibilities, of a man brought out of darkness into light. It will, no doubt, be peculiarly interesting to many of our readers to have an opportunity of judging for themselves as to the type of Christian character which our Unitarian Mission is forming. Regarded in this point of view, we do not hesitate to say that the pieces we shall quote are very remarkable. They must serve to deepen our interest in the work our missionary is carrying on in India. We doubt if he could send us more beautiful and affecting entreaties to come over and help him. We naturally ask, Has he many around him who have the just ways of thinking, the tender sensibilities, and the high Christian attainments, here indicated? Are these the choice fruits which Mr. Dall is engrafting on that richly endowed but long neglected Indian stock? In either case, his is a work of rare privilege, and we may count it a joy that we are permitted to help him carry it on.

Before quoting a few pieces in this little work, it may be stated that their author, Hurchunder Dutt, is a young man who is employed in connection with a printing establishment in Calcutta. His parentage is Hindoo. He is deeply interested in Mr. Dall's labors, which he assists in various ways. "Stray Leaves" was issued February 15th of this year, and was published wholly by Hurchunder Dutt.

The first piece we shall quote is the longest, and it is called

**"THE CHRISTIAN.**

- " No man can boast a prouder name  
Than that the Christian bears :  
A king might emulate the crown  
Of Righteousness he wears.  
What soldier armed will envy not  
The panoply of faith,  
In which he fights the goodly fight  
With Satan and with Death ?**
- " Who is a Christian ? Is it he  
Who to all creeds denies,  
Except his own, a holy joy, —  
A heaven beyond the skies ?  
Who counts as lost all such as err,  
Or differing read the Word,  
Though swell the currents of their souls  
By love and rapture stirred ?**
- " Who is a Christian ? Is it he  
Who never fails to go  
On Sabbath days to church, to hear  
The psalm sung loud or low, —  
But, home returning, clean forgets  
What he so oft has heard,  
That those who honor God in truth  
Must *do* His blessed Word ?**

- “ Or is it he who, sacredly  
With water sprinkled o'er,  
Is the same creature in God's sight  
He chose to be before, —  
Whose *soul* hath not been born anew,  
Nor cleansed with purging Fire,  
God's Holy Spirit that of old  
The prophets did inspire ?
- “ Or he who by the way-side finds  
A bleeding brother-man,  
And heedless turns away, — unlike  
The good Samaritan ; —  
Who hears the orphan's plaintive cry,  
The widow's wail of woe,  
And yet whose Christian heart for them  
No sympathy can know ?
- “ Not such are Christians, though they bear  
That meek and glorious name :  
He is, whose work abideth sure,  
When tried by cleansing flame ;  
Whose light the Spirit is, — whose creed,  
Nor narrow nor confined,  
Sees hope for all in earnest life  
Of faith and works combined.
- “ Repentance is his rule of life,  
His watchword ' Christ ' the King,  
And charity, so much extolled,  
His guide in everything :  
He loves with all his might the God  
Who fills the earth, — the skies,  
And stanch in duty, business, prayer,  
THE CHRISTIAN lives — and dies.”

As a specimen of a different strain, we select a pi  
called

**"A CHILD'S EVENING PRAYER.**

**"A single star shines in the sky  
Like some good angel's watchful eye,  
While here alone I kneel and pray,  
As twilight ends another day :  
O Father, listen to the cry  
Of weak and trusting Infancy !**

**"Thine is that bending arch of blue,  
The earth and all its treasures too, —  
Its trees, its flowers, its light, its air, —  
Thy love is scattered everywhere :  
Where'er I turn my eyes, I see  
The impress of Divinity.**

**"The birds, that far for food did roam,  
Now hasten to their woodland home ;  
The bee, that all day long did strive  
To gather honey, seeks the hive ;  
And, like the winged bird and bee,  
My weary soul seeks rest in Thee.**

**"Lord ! make me loving, gentle, mild  
As Jesus, thy beloved child ;  
Keep me, when night deep slumber brings,  
Under the shadow of thy wings ;  
So shall I in thy love rejoice,  
And praise thee with my heart and voice."**

The feelings which this gifted and devout convert cherishes for the Saviour are intimated in the following hymn, which has for its motto,

**"I AM THE GOOD SHEPHERD."**

**"Green are thy silent pastures, Lord,  
The waters clear and still :**



O thither lead thy thirsty flock,  
By Zion's holy hill !

“ For there thy Sun of Righteousness  
Makes ever, perfect day,  
And clouds of sin and error fade  
Before his searching ray.

“ No habitations made with hands  
Uprear their columns high,  
But all may rest beside the Rock,  
Or 'neath the glorious sky.

“ Eye hath not known, nor heart conceived,  
The beauty of the scene ;  
Unfading are the flowers that bloom  
Amid those pastures green.

“ Drink of those streams, and nevermore,  
My soul, thou 'lt thirst again ;  
Breathe but for once that ambient air,  
And banish fear and pain.

“ To those calm regions of the blest,  
Good Shepherd ! be my guide,  
And, all my weary journey through,  
Walk ever at my side.”

Similar feelings, but rising to a more lofty strain, are  
pressed in a hymn from the words in Isaiah,

“ FEAR THOU NOT.”

“ Fear not, mortal ! though thy path  
With gathering clouds be dim ;  
Not unwisely, but to chasten,  
Sorrows come from Him.

“ If poor and helpless, pray for aid,  
And aid will sure be given :  
Remember that, in days of yore,  
Manna fell from heaven.

“ Though the world desert thee, mortal,  
Thou hast still a Friend,  
The vastness of whose love for man  
None can comprehend.

“ Guardian angels will attend thee,  
To smooth thy bed of pain,  
And from them consolation flow,  
Like balm, on heart and brain.

“ Fear not Death, — the dark transition  
To a happier sphere,  
Where the flowers bloom more lovely,  
And the skies are clear.

“ Fear not sin ; — Christ died to save  
The sheep that went astray,  
And souls that turn to him in truth  
He never casts away.

“ Look upon thy Saviour, mortal,  
Mark the thorn-crown round his brow !  
And for countless mercies bless him  
Evermore and *now*.”

We will select but one other specimen. Our readers will feel an interest in it quite beyond its poetical merits. A note affixed to it informs us that the following hymn is “sung at the service in the Unitarian Mission Rooms in Calcutta.” It is an interesting fact, that a *convert* has furnished the words of hope and trust which the little band of believers

there sing. It is still more surprising that these words should be such as the following, entitled

**“ GOD IS LOVE.**

- “ The glowing sun and planets pale,  
That through the trackless ether move,  
Where'er they shine, with silent voice  
Tell wondering millions, God is Love.
- “ The varying seasons sing of God,  
Dark clouds proclaim him from above,  
The wintry frost, the summer heat,  
Alike declare that God is Love.
- “ The air we breathe, our onward lives,  
Our varied blessings, surely prove  
There is a Heart that yearns for man,  
There is a God whose name is Love.
- “ The open lawn, the flowering woods,  
Where oft at eve I love to rove,  
In softest language seem to say  
To my sad spirit, God is Love.
- “ The waving palms that shade the stream,  
The sweet-voiced warblers of the grove,  
Raise choral songs in unison  
With Nature's echo, God is Love.
- “ And thou, blest Cross of Calvary !  
Stained with His blood whose Life was Love,  
The glorious tidings bring'st to all,  
' Believe and live, for God is Love.' ”

## THE UNITARIAN BELIEF.

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[The following article was delivered as a discourse in the Federal Street meeting-house in this city, on the Sunday preceding the religious anniversaries of last May. The original form of a sermon is retained, to avoid the necessity of inconvenient verbal alterations. — ED. JOURN.]

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“Examine yourselves whether ye be in the faith.” — 2 Cor. xiii. 5.

THE approach of our religious anniversaries turns our thoughts upon the state of our religious community. Taken in its most familiar sense, this expression would suggest an inquiry respecting the amount of spiritual force which may be presumed to exist from the facts that fall under our notice. Such an inquiry would be neither impertinent nor unprofitable. But it could not be pursued far without raising questions about the extent and quality of the faith which prevails among us; for although we may not regard the one as the measure of the other, yet there cannot but be a close connection between the religious faith and the spiritual force of a people, or of an individual. If we confine our observation to the character of the belief which we shall be justified in imputing to that portion of the Christian body with which we are best acquainted, one of the conclusions at which we shall arrive may give us more or less pain, by pronouncing a want of definiteness and stability to be a characteristic of the faith which we exhibit. Exhibit, I say; for no one can deny that we present an appearance of unsteadiness in our theological position. I speak also of a want of definiteness as well as of stability, as if vagueness of belief were

suited to beget indecision. Of this relation between the two who can entertain a doubt?

The pain which we may feel on reaching such a conclusion will be greater or less according to the importance we ascribe to it as a presage of the future. Some persons will see in this want of firm conviction only a phase of our religious history, through which it must pass on its way to a condition of final purity and vigor; while others will mourn over signs of inherent weakness and gradual decay. There is one remark which might perhaps relieve the apprehension of the latter, and moderate the hope of the former. The inconstancy which we notice is not confined either to a religious denomination or to religious opinion. Every Christian body shows a similar want of fixedness. In this country, in England, on the continent of Europe, in Asia, men evince a discontent with hereditary notions. Every form of faith loses, and almost every form of faith gains, adherents. A statement made the other day in the British Parliament in regard to the number of those who, from one class and another, had within a short time connected themselves with the Romish Communion, might lead one to think that the English Church is relapsing into the errors which for generations it has persisted in discarding. In France the old faith recovers its power in one quarter, and heathenism starts into view in another. In Catholic Sardinia, and in Pagan China, the traditions of the past are yielding to the influences of the present. In our own land the orthodoxy of the children derides the orthodoxy of the fathers, while the abominations of Mormonism persuade thousands to exchange faith for credulity and virtue for indecency. The Romish Church, the Episcopal Church, the Methodist Church, the Presbyterian Church, all show that change will creep over stone walls and through thick-set

hedges. The belief of the Universalist denomination is very different from that which they professed in the days of their early growth. With all the semblance of harmony and perpetuity which creeds and liturgies and authorized hymn-books may secure, there is not a sect in this country the members of which are agreed in their views of Christian truth, or among whom there are not even serious differences. Calvinism is as unstable as Unitarianism. Nor is this uneasiness limited to the religious persuasions under which men may have been educated. They are as fickle in their political attachments, in their practical pursuits, and in their habits of residence. The age is full of discontent. It is now hurrying, now groping, after something better than it has yet found. While in the New Testament religion is the same that it ever was, in men's minds it catches and reflects the temper of the period in which they are living.

We need not therefore be surprised, nor very much troubled, at the want of harmony which we discover among our friends ; nor grieve at defections from our faith, as if they were incapable of any explanation but such as would discredit that faith with every sound and earnest mind.

Still we cannot but desire that they with whom we claim the most sympathy on religious subjects, and that we ourselves, should have clear and settled opinions on the great points of Christian faith. There are incidental questions, and questions of considerable interest, on which we may be expected to differ ; but in respect to the vital elements of a Christian belief we ought to understand ourselves and one another. The uncertain position which many seem willing to hold in regard to any theological tenets, is not favorable to their own improvement, nor beneficial to the community. Beyond certain limits men may wander freely, and stay nowhere ; but there are boundaries and angles of faith

which every true believer should define to his own satisfaction, and should be able to describe, though he fail in proving their correctness to others.

At the present time it is especially needful that we "examine ourselves whether we be in the faith," — the faith in which we stood a few years ago, in which we were brought up, and in which our fathers died. I do not say that we are bound to hold that faith because they held it, or because we once held it; but we are bound — are we not? — to know whether it is held by us. It is more than worth the effort, — it is our duty to make an effort, if such it be, — to ascertain our belief upon the great themes of biblical instruction. The Bible does not address the conscience or the heart alone; it informs the understanding, and, through the convictions which it fixes in the understanding, fastens its influence on the conscience and the heart. What doctrines or statements do we draw from the Bible, which constitute the faith of a Unitarian Christian?

To some of you, my friends, and to many outside these walls who would not dissent from our general views, this name is unpleasant. It has for them a sectarian sound, and indicates narrowness rather than broad Christian fellowship; or it is associated with measures that they dislike, or with opinions of which they disapprove. I use it, however, first because it is convenient, as it renders an awkward circumlocution unnecessary; and secondly, because it has an historical value. Men whom we honored did not reluct at this name, — men who affixed to it a definite meaning, and who redeemed it from obloquy by the frankness and steadfastness with which they used it as their own designation. I desire, in the midst of the diversities and uncertainties of Christian faith which we now observe, to restate what I conceive to have been the original articles, and what I believe to be still the essential positions, of the Unitarian faith.

First and chief is the doctrine that the Father alone is God. The Unitarian not only believes in the absolute unity of God, as one in his nature, his consciousness, and his personality, but confines the ascription of deity to the Father. From the Old Testament he learns that God is one, without rival or partner in the eternal majesty of his being; from the New Testament he learns that this one God is He whom Jesus addressed and spake of under the title of the Father, or his Father, or our Father. It is his interpretation of the Bible in this, the obvious, and, as he thinks, the only admissible sense, that gives him the name of Unitarian. The name, therefore, is not one which he should be eager to disclaim, because it does not denote the whole of his faith. It sets forth the truth on which all the rest of his religious belief must stand, even as the most elaborate group of statuary upon the pedestal which is its firm support; nay, rather, from which all the rest of his religious belief must spring, even as the branches and foliage of the tree derive their nourishment from its root. With him it is not a privilege which he lightly prizes, to know who may be the object of his worship, and the end of his desire, — to whom he may ascribe all greatness, and from whom he may seek all good. In his view it is a sacred and precious truth, beyond any comparison at his command, that the Being on whom he depends, whom he adores, whose will is supreme, and whose love is the fulness of blessing, reigns in undivided sovereignty and lives in undistributed perfection. For him to associate another with the Supreme Father, as equal in any respect, would be blasphemy. To no other in the universe or above the universe will he allow the title of God, as suggestive of infinite glory. The only God of whom he has any knowledge, or to whom he can direct any sentiment of piety, the only God of whom he reads in the Bible, the only God of whom reason gives him the slightest inti-



nation, or before whom his faith prostrates itself, is the "one living and true God," in whom Jesus has taught us to pray as to "our Father which is in heaven." This God is alone in his unchangeable attributes. Resplendent and majestic truth! Who may presume to tamper with it, in the excess of his reverence for any other being, or in the weakness of his fear lest he should not believe enough? Let him dread the inquiry, let him shun the ingratitude, of ascribing to another the incommunicable superiority which he has been taught by a gracious revelation to impute to Him, between whom and all other beings the distance is that which separates the Infinite from the finite, — though it be also the bond of connection between the finite creature and the Infinite Uncreated.

Next after the doctrine which so far as is possible, defines the Object of his highest regard by disallowing all participation in the Divine supremacy, the Unitarian places his reception of Christ as chief of all the messengers and all the revelations that have come from heaven to earth. As chief. Other disclosures have been made than those with which the Lord Jesus was intrusted, other servants of the Most High have spoken to man in the name of the Invisible One; but none of them ever communicated such important instruction, as no other was ever clothed with such authority. His commission elevated him not only above the wisest and best whose spiritual faculty had enabled them to seize upon any portion of Divine truth, but above all who had been taken up into special communion with the Omniscent Spirit. That commission qualified him to be the religious Teacher of the race which he was sent to rescue from destructive ignorance, the Saviour of those who were lost in the miseries of sin, the Author of a new experience in the soul and in society, the Head of a body composed of saints

from every nation on earth, and quickened with a Divine life. As a Teacher, he is infallible; as a Saviour, sufficient; as the Author of a personal and social reformation, the final gift of God; and as Head of the Church which is "his body," an ever-living Ruler. This Christ, anointed through the Spirit by the Father, — this Lord, accepted by the soul through faith, — this Mediator between God and man to accomplish the reconciliation and cement the union which, beginning on the part of man with repentance and ending on the part of God in the bestowal of endless glory, are the Alpha and Omega of the Gospel, — is welcomed in the several offices which he came to fill, and is embraced with a gratitude proportionate to the sinner's need of his help, and to the proof which he gave in his own humiliation and suffering of his desire to become the world's spiritual benefactor. To the Scriptures which Evangelists and Apostles have written we are indebted for our acquaintance with the earthly history of this Son of God; and in their perusal, as we read of his miracles, his teachings, his character, his cross, and his resurrection, we find ample ground of faith in him as the Chosen and Sent, whose name is our refuge and our hope. It is this faith which makes one a Christian, a Unitarian Christian, in contradistinction to those, on the one hand, who discredit his Divine mission, though believers in the one God from whom he came, or who, on the other hand, raise him into an equality of position and consciousness with the Being by whom he was endowed with his extraordinary powers.

The third article of belief comprised in the Unitarian faith might seem to be deducible from what we have now said of the work which Christ was appointed to execute; but we receive it through the more direct instruction of the New Testament. The Gospel is both a product and an assurance of mercy. It originated in the love of God, and is meant not

more as a means of regeneration than as an antidote to despair. Christ did not die to appease a vindictive sovereign, or to satisfy an insatiate justice; he did not come into the world to relieve the Divine mind of any difficulties into which it was brought in its government of the world, or to render the forgiveness of the penitent possible. He came to bring, and he died that he might persuade men to accept, the influence which should prepare them for pardon, and inspire them with a new energy of obedience. Whatever other purposes were accomplished by his ministry or his death, are hidden from our knowledge in those inscrutable counsels of the Infinite Wisdom, into which it is alike useless and irreverent for us to push our curiosity. It is enough for us to know, that through Christ they who had fallen from hope, as they had wandered from God, are sought by the Divine compassion, and are entreated, and enabled also, to rise out of their fear and misery into an experience of that grace which is redemption and peace and joy; for "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." On this salvation the Unitarian Christian takes hold by an humble faith. He esteems distrust of the Divine mercy to be more than persistence in impiety; it is the height of wilful opposition to God. He sees a provision made in the Gospel large enough for his wants, great as they are; on that provision he casts himself. He hears a voice calling him to accept the gift of eternal life, and promising him continual aid in overcoming the hindrances that lie in his way to heaven; and he neither desires nor dares to doubt that this voice speaks in the name of that God who cannot deceive his creatures. The faith which he exercises is just the faith which inward necessity prompts him to indulge, but which only an outward revelation could authorize him to cherish. Recognizing in himself that necessity,

with what deep thankfulness does he accredit that revelation! and because he believes in Christ as "the wisdom of God and the power of God unto salvation," he obtains forgiveness and enters on the life everlasting.

The mercy which the Gospel conveys is not, however, so free, that it disregards moral distinctions. Its purpose, on the contrary, being to establish the authority of such distinctions over the human soul, it offers forgiveness only to those who forsake their sins, and promises assistance only to them who choose the way of righteousness. A fourth truth which Unitarian Christianity makes prominent is the supreme importance of a religious character. It instructs the believer in the consecration of himself to duty, and lays upon him the law of a spiritual life in Christ Jesus. The work of Christ in the soul it represents as a moral work, which, without disturbing the freedom of the human will, or lessening the responsibility of the individual, incites him to such offices of self-examination, self-abasement, and self-amendment, as, with the aid which the Divine Spirit furnishes, enable him to rise out of his degradation into the "liberty," which is but another name for the obedience, "of the sons of God." The commencement of this new consciousness is a sense of personal delinquency, folly, and danger, producing a painful conviction — how can it be other than painful, if it be sincere? — of the evil of sin. The initial experience of the Christian, if he has been a worldly or selfish, an impenitent or irreligious man, is a radical change of purposes and tastes, — a change of the tempers which are signified by that expressive and appropriate term, "the heart," and an adoption of Christian principles as rules of life. The subsequent growth of the character is seen in the use of these principles, and in the exercise of such tempers as assimilate the believer to the meek and heavenly Jesus. Character, therefore, not mere-

ly as signified before men in an external propriety, but as maintained before God in the submission of the will, the purity of the affections, and the earnestness of the soul's pursuit of a likeness to Christ, is made the one thing needful; without which faith is dead, and hope is vain; but with which the humblest of the children of men may aspire to a recognition hereafter as one of the saints of God. Righteousness, in this large compass of meaning, *rightfulness* of the interior as well as the visible life, through sanctification of all the processes of thought and all the forms of action, — the righteousness which has its full expression in love to God and love to man, — this is the requisition under which the Unitarian regards himself as lying, and in the endeavor to comply with which alone he dares to consider himself a disciple of Christ.

The interpretation which he puts upon the language of the New Testament does not end, however, with an inculcation of duty or a supply of satisfaction for the little time which we spend on earth. We find in the Scriptures of our faith a clear annunciation of an existence that reaches on from the confines of the grave, through the eternity which lies beyond its unseen border. We believe in human immortality on the word of him who has brought an immortal life to light. Nor does our faith stop with the confession of this truth. As we read the narratives which contain the discourses of Christ, and the Epistles which his inspired followers have left as their commentaries on those discourses, we understand that the future life is the result, as well as the continuance, of the present, — in its moral or contingent aspect a result, as in its physical or necessary aspect it is a continuance. We find there solemn and emphatic warnings of a future retribution, — of a judgment that shall be realized by every soul, and shall be administered by One who is "no respecter of persons"; of honor and joy

and glory as the recompense, not deserved, but graciously bestowed on them who, by patient continuance in well-doing, shall have sought after a heavenly inheritance, but of shame and tribulation as the portion of those who, in this period of their existence, shall have preferred the pleasures of sin to the service of God. The fifth essential doctrine of Unitarianism is the certainty of a retribution after death, by which the demands of righteousness and the entreaties of mercy from God through Christ are enforced upon the believer.

Such as I have now given is, I conceive, a correct outline of the Unitarian faith. These are its cardinal doctrines, its essential elements, any one of which, if withdrawn, would impair the validity of the rest, and all of which, when properly adjusted in the believer's consciousness of their power, are sufficient for the ends of human need and human good. Such is the belief which was advocated in the face of misrepresentation and hostility by men of the last generation, and which, if any faith could acquire from human discipleship a claim to consideration, derived from their sincere and practical attachment to its truths new evidence of its value. Such was the faith which he who then stood in this pulpit, averse as he was to controversy, vindicated from the allegations which prejudice directed against it. We are not anxious, however, to quote honored names, from our own land or from other lands, of recent or of more remote date, as defenders of this faith; for the great question should be, not by whom has it been held, but what are its intrinsic claims. The sketch we have given suggests several remarks, each of which we must compress into a single sentence.

This is a definite faith which I have described. Its terms are as precise as are found in any Confession ever prepared by the assembled wisdom of bishops or presbyters. Let no

one say that Unitarians have not a distinct and intelligible belief, for the statements made in this discourse are in themselves a refutation of such a charge.

This is a positive faith. Every point contains direct assertion of truth. Nothing has been said of "not believing," but every word helps to build up a structure of substantial doctrine. Let no one sneer at the negative faith of Unitarians, so long as these five articles constitute their theological position.

This is a Scriptural faith. Does any one ask whence it is drawn? — we answer, each and every part from the Bible. We may be glad that reason finds in it nothing which it must deny its own attributes of intellectual and moral discrimination before it can accept; but we do not lean on the approval of reason. The Bible is the armory which supplies us with weapons of defence for this belief, as well as the citadel in which we find protection against unbelief. Let no one impute to us a disregard of Scriptural authority for the views which we entertain, since our faith is nothing but our interpretation of the sacred volume, without which we should be in worse than heathen darkness; for then, neither having faith nor resting in superstition, we should indeed be "of all men most miserable."

This is a Christian faith; eminently Christian, since it not only accepts Christ as God's chief messenger and man's best friend, but commends to the heart no other hope than that which Christ allows and produces. Let no one intimate that we do not think much of him who is Saviour and Lord, according to our construction of the Divine grace; for if Christ were taken away, not only the cement which holds our system of belief together would be destroyed, but the vitality which pervades that system would be lost.

This is an efficacious faith,—persuasive in its influence

and authoritative in its character. It has shown itself mighty as an instrument of spiritual regeneration and a means of Christian progress. Its truths are instinct with Divine power, suited to rectify and inform the judgment, to cleanse and enrich the heart, to quicken and invigorate the conscience, to mould and adorn the life, to sanctify and save the soul. Let no one presume to utter so gross a falsehood as that, which pronounces this faith empty or barren. It is not so, as it declares in its own behalf. It is not so, as its history shows.

Finally, this is a faith that should be cherished and avowed and explained and defended by those who, whether through domestic instruction or by the success of their own inquiries, have obtained a reliance upon it as the very truth and grace of God. Let no one venture to say, that a faith so definite, so positive, so scriptural, so Christian, so suited to guide and satisfy man, is not worthy of the most earnest advocacy and the most grateful attachment. Let not its friends give its opponents occasion to reproach them with holding it in low estimation. I cannot see that candor and liberality are inconsistent with a strenuous maintenance of the views which we deem to be alone justifiable by the language of the Bible, and to be best adapted for the relief of human exigencies. Nor can I understand why a steadfast interest in his religious opinions should be considered wrong in a Unitarian, when it is admired in the professors of every other form of Christian faith.

My friends, I do not now urge you to be Unitarians ; but I do advise and beseech you who have ever called yourselves by this name, to “examine yourselves whether you be in the faith” ; and I counsel and charge those who hold this to be the true Christian faith, to recommend it to their fellow-men by the calm but zealous regard which it shall enkindle, and the practical influence which it shall be permitted to exert.



## MORAL VIS INERTIÆ.

A DISTINGUISHED Professor in an Orthodox Theological School is reported to have said that "*Laziness* is nine tenths of total depravity"; and it needs not much reflection to convince us that this is at the bottom of many of the evils from which society suffers. Here is a bad custom, bringing good to nobody, year after year complained of by everybody, but it is perpetuated because we are all too lazy to undertake earnestly its removal. There is a moral nuisance in society; the whole community points its finger and cries, Shame! but the nuisance is not touched, for we are all too lazy to abate it. See how sheer pretension and impudence obtain notoriety and places of distinction, because it is so much easier to admit their claims than to resist them. See how modest merit dies unrewarded and unknown, because the world is too lazy to bring it into notice.

So in our individual life, what binds confessedly evil habits to us year after year? Laziness. What lets golden opportunities slip by us unimproved? Laziness. What prevents our making attainments in rich stores of knowledge? Laziness. What keeps us through threescore years on a low moral plane, hardly daring to lift up our eyes to the hills whence comes our help? Laziness.

"The children of this world are wiser in their generation than the children of light," and they know full well what the weak side of human nature is. Accordingly, to carry their point they always reckon upon laziness as a sure ally. Let sin assume a bold front, speak in a loud tone, keep repeating and pushing its claims, and by and by the world through its laziness will cave in. See how all the bad influences of life have force on their side; — avarice is watchful, selfish-

ness persevering, passion violent, ambition headlong. How easy the battle they fight with the laziness of the world! To make the victory still more sure, has not religion itself been sapped of much of its restraining strength, and been dressed up in forms most acceptable to the world's prevailing laziness? False religions have cunningly allied themselves to man's weakness by making the great point, not what we *do*, but what we believe, how we feel, what class we belong to, what ceremonies we observe.

Not so with Jesus. As if aware that laziness was man's bosom sin, the precepts of the Saviour require men to *act*. Why stand ye idle? Go work in my vineyard. Go preach the Gospel to all creatures. Work out your salvation. Be ye doers of the word. Take up the cross. Even to the paralytic he said, as if earnestly doing something was the condition of wholeness, "Take up thy bed and walk." Work, earnest Christian work, — how much it can accomplish if it can overcome "nine tenths of our depravity"!

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## DENOMINATIONAL GROWTH.

THE questions are sometimes asked, — What progress are purer views of the Gospel making in the world? What results afford encouragement for raising a Book Fund, or for sending forth preachers to distant places? During the last twenty years has there been any considerable growth of the Unitarian body? Have not the hopes that were formerly cherished of large accessions to our numbers, and of rapid and wide diffusion of our views, been signally disappointed? As a denomination are we any stronger than we were a

dozen years ago? Since the fathers of our faith fell asleep, have not all things continued as they were, and must we not conclude that we are embarked in a discouraging and unsuccessful, if not positively failing enterprise?

We propose to offer a word of reply to these queries. Apparent progress, seen in the multiplication of churches, the diffusion of a denominational name, the rise of a large and powerful sect, is not the only progress possible. Such growth is usually of a mushroom nature. It feeds on some temporary aliment, furnished by a brief oscillation of the public mind, or a sudden transition in the popular taste or whim. Few will predict permanent prosperity to Spiritualism or Mormonism because they have gathered thousands of followers in a day.

In the early stages of the Unitarian movement it was doubtless very naturally thought that the new sect would have a career like that of all other sects,—that it would form a closely compacted party, be pervaded with the passions which usually distinguish religious parties, gather to itself a troop of followers, who would in time depart from the simplicity and purity of their first professions, and so deserve to be in turn supplanted by some other body that would run a similar career of growth and decline. Such has been the history of sects. Providence seems to have reserved us for a nobler lot. Providence has disappointed early expectations only to give the dawn of hopes far more inspiring. Providence has denied us an apparent progress only that we may see a latent progress which is one of the most remarkable in the history of religious opinions.

We have not in this country many more churches now than we had a score of years ago; but there is not probably a large church in this country, of any denomination, that has not, among its most intelligent members, some who have

heard of our views of religion, and believe them to be essentially true. We have not greatly enlarged our list of ministers *nominally* Unitarian; but how great would the list be if it included the clergymen in all denominations who are *virtually* Unitarian? And how is it in other countries? Let the rich and noble volume of Theological Essays, of which we give an account in the first article in this Journal, supply an answer. The best furnished, most thoughtful and hopeful minds, in all communions, are working in the direction of our views of truth.

It might be thought that this is a mere empty assertion, were not the facts upon which it is based too notorious to be denied. A late number of the British Quarterly Review says: "It has been with modern Unitarianism as with modern Voluntaryism,—it has not added much to the bulk of avowed Unitarians, but it has done much as an influence; as a complexion of thought, *tending to affect the opinions of reading men*, it is widely diffused." The British Banner, commenting on the above extract, adds: "The main cause of alarm does not exist among [from] the number openly professing Unitarianism, but is among [from] those professing Orthodoxy and sympathizing with Unitarianism."

The great influence our Unitarian literature has exerted in this country, in modifying creeds, changing the character of theological schools, ameliorating the tone of preaching, and giving a more practical, charitable, and genial spirit to the administration of religion, need only be alluded to. The fact is, the word *Unitarian* represents no feeble influence in modern Christendom. It is a power pervasive, hopeful, and silently making all things new. An able Unitarian minister is a senator of a large constituency. To few denominations has Providence assigned a nobler work. Its earnest, fresh, and living word should be sent abroad without stint. Not

for names, not for a party, not for an outward, visible growth do we care. We prize more that kingdom which cometh not with observation. We are grateful that so many signs prophesy ultimate success, and assure us that our labor in the Lord shall not be in vain.

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### AN INTERVIEW.

TRAVELLING lately in a foreign country, the following interview took place. A small group met one day in the street. The individuals were from different countries. Two of them I will briefly describe. The first was a young merchant of the place, — handsome, well dressed, and gentlemanly. He was a communicant of the Episcopal Church. The other was a Yankee sea-captain, — a large, rough-looking man, dressed carelessly and almost coarsely. He had an intelligent and thoughtful cast of countenance. He commanded a fine ship, then lying in the harbor, and was much esteemed by the merchants, as I afterwards learned. He was so strict in his religious principles that he would allow nothing to be done on shipboard on Sunday except what was absolutely necessary.

As we met, the merchant, knowing that I was a Unitarian, turned to me and said, "Your denomination do not believe in Christ, do they?" I replied, "Certainly we believe in Christ; he is the corner-stone of our faith. Otherwise we should not be Christians." "But," said he, "you do not believe that he is God." "No," said I, "we believe that he is the *Son* of God." "Why do you not believe that he is God?" said he. Pausing a moment to collect my thoughts,

I replied, "Because, in the first place, he never claimed to be God." "He said," replied the merchant, "I and my Father are one." I answered, "Christ himself explains in what sense he uses these words, when he prays that his disciples may be one, even as he and the Father are one." The captain, who was sitting on a sugar-cask with his head down, looked up, as if a new thought had struck him, and said: "That is true. Christ never claimed to be God. I am familiar with the Old Testament and the New, and I do not recollect a single passage in which Christ claims to be God."

I proceeded: "In the next place, Christ did not come in his own name and by his own authority as God. He everywhere ascribes his mission and all his authority to the Father. 'The Father that sent me beareth witness of me.' 'I came not of myself; he sent me.' In the single Gospel of John, Christ speaks of himself in twenty-two passages as sent by the *Father*, and deriving all his authority from him." The captain again responded: "That is certainly so. Christ everywhere speaks of himself as *sent* by the Father."

"Again," said I, "Christ everywhere ascribes all his mighty works to the Father. 'The works are not mine, but the Father's who sent me.' 'The works which the Father hath given me to do bear witness that the Father hath sent me.' 'The Son can do nothing but what he seeth the Father do.'" The captain responded: "That is certainly the representation of the whole New Testament. I can repeat a great part of it by heart, and I do not remember a single passage to the contrary."

"And then," said I, "in his highest capacity as judge of the world, Christ claims only a delegated authority. 'The *Father* hath committed all judgment unto the Son.' And moreover," said I, "Christ speaks of his very being, not as

self-existent, but as derived. 'As the Father hath life in himself, so has he given to the Son to have life in himself.'"

"Finally," said I, "the Apostle says: 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. When all things shall be subdued unto him, then shall the Son also himself be subject to him that did put all things under him, that God may be all in all.'"

Thereupon the captain jumped from his seat, clapped his hands together, and said, with an air of marked surprise: "That is very extraordinary. I have been brought up and lived all my days with Trinitarians. I have never heard the Unitarian view distinctly before. But that short statement seems to me to exhaust the subject and to be conclusive. It certainly is the view of the New Testament." I then went with him to call upon the merchant to whom his ship was consigned. The first words he said to him were, "I have learned something new from the Scriptures this morning." It seemed to strike his mind with the force of a discovery.

I have related this anecdote with as strict accuracy as my memory will allow. I have done it to show how the Unitarian view strikes for the first time an intelligent, religious mind, free from prejudice, and thoroughly acquainted with the New Testament. There are in every denomination many such, and it only needs a tract, or a book, or a living teacher, to present the Unitarian view in its simplest form, to command their immediate assent. The reason of the prejudice against our faith is the strange misapprehensions of it, such as the young merchant entertained, circulated partly through ignorance and partly through priestcraft. This is a strong reason why we should press the book and missionary enterprise.

F.

## TRUTHFULNESS IN WORSHIP.

ONCE on a time a young theological student, in his first attempts at conducting public worship in the chapel of the institution, very naturally used expressions often heard in devotional exercises, and, speaking in the name of those present, confessed, "We are miserable sinners, straying like lost sheep, ever following the devices of our own hearts, and incapable of any good thing," &c.

The professor, whose duty it was to offer criticism, after having spoken of the sermon, and the reading, remarked, in substance, that he had a word to say in relation to the prayer. "We are," said he, "theological professors and students, assembled here with high and sacred aims; the penitential confessions of the prayer are not true; or if true, we are unfit for this place."

How many expressions would be banished from the literature of worship were a like truthfulness always observed! Not that they originated in insincerity. Struck out in moments of the soul's profoundest experience, they were full of truth when they were first uttered. It is only in their repetition that they are false. At least, the daily use of them, in states of mind far below that of their origin, is little less than a lie. It is using high-water mark when the tide has fallen.

Disparaging words in regard to the present life and the world that now is, calling it "a world of trouble," a "vale of tears," do not seem truthful on the lips of men whose whole appearance indicates a keen relish of temporal enjoyments. "We pant for thy service as the hart panteth for the water-brooks," said the prayer intended for a congregation whose reluctant attendance and listless looks did not give



the least color of truth to that statement. In a moment of unutterable self-abasement, when it seemed as if something loathsome had cleaved to him from the first breath he drew, one of old said, "I was born in iniquity, and in sin did my mother conceive me." But now to use that expression in our common prayers, as is sometimes done, is to utter a stupendous lie.

But it is in devotional poetry that the untruthfulness of which we speak is most frequently seen. Something may doubtless be said in defence, by pleading poetic license. But a hymn, sung as an act of worship to the heart-searching God, should not, one would think, wander far in the regions of fiction.

"Fain would we leave this weary road,  
And sleep in death to rest with God,"

sing a congregation, nine tenths of whom look upon death as the greatest evil that can befall them.

"Fly swifter round, ye wheels of time,  
And bring the welcome day,"

they sing, when in fact they would do anything to retard those wheels, and the day referred to is the most dreaded of all.

"Could I command the spacious earth,  
Or the more boundless sea,  
For one short hour of praise and prayer  
I 'd give them both away," —

but as an expression of feeling on the part of a worldly congregation, what an awful piece of hypocrisy!

"Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise."

So said Dr. Dwight, and here and there there may be one whose soul has attained his lofty weight of spirituality. How many in our common congregations can sing these words truthfully?

Perhaps the greatest improvement in modern hymn-books consists in the dropping of expressions which are hyperbolic, exaggerated, untrue. It suggests that a similar improvement should mark all the exercises of public worship. When shall we speak the simple truth, if not when we invoke the presence of Him who searcheth the heart? It is fearful to think how many false things are said in that presence, uttered in a solemn sound, but by thoughtless lips. The speech in the pulpit that is marked by simple and exact truthfulness may seem at first tame and powerless; but in the end it will have a force that nothing else can wield. The moment we resort to expressions which go beyond our consciousness of truth, that moment we make worship an affectation and show.

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## MEETINGS OF THE EXECUTIVE COMMITTEE.

*July 7, 1856.* A special meeting of the Board was held this day, at the call of the President. Messrs. Lothrop, Fairbanks, Callender, G. W. Briggs, Clark, Fearing, and the Secretary were present.

The Secretary read a communication he had received from Hodgson Pratt, Esq., of Calcutta, in relation to the mission established by the Association in that city. It was voted that the Secretary return the thanks of the Committee for this valuable letter. The letter itself will be found

in this Journal under the head of *Extracts from Letters*. We need not call the attention of our readers to a communication which throws much light on the condition and prospects of our mission in India, and gives us additional reasons for thankfulness for the success which has attended Mr. Dall's labors, by setting before us so clearly the many obstacles with which he has had to contend. The Executive Committee felt great satisfaction in having for a friendly correspondent in Calcutta a gentleman of the extensive information and sound judgment of Mr. Pratt.

The Secretary also laid before the Board a letter he had received from Thakoor Doss Roy, an assistant teacher in the Bali Training School, in India, expressing a wish to come to America, to be educated for the Unitarian ministry, in which work, under the influence of Mr. Dall, he had become deeply interested. This gentleman, Thakoor Doss Roy, also expressed a hope that an American education might fit him for useful missionary service in Calcutta. The letter here referred to was printed in the last Quarterly Journal.

The Secretary stated that, in a letter recently sent to Mr. Dall, he had discouraged the plan of a visit to this country by Thakoor Doss Roy, inasmuch as it would probably be attended with an opposite effect from that anticipated. Experience had proved that it is best for young men to be educated among the influences which they are to mould. A residence here might cut him off from close sympathy with his own countrymen, and lead him, on his return, to attempt changes for which they are wholly unprepared. Independent altogether of the expense attending a visit to this country, and an education here, it was believed it would be better for Mr. Dall to give such instruction as he could find time for, and thus fit the young man for missionary service.

It was added, that this opinion was expressed unofficially, and, should a different view be taken by the Board, Mr. Dall would be immediately apprised of it.

The whole subject was discussed at some length. Some members of the Committee were of opinion, that it would be well to send for the young Indian convert, as he would have a more thorough education here than he could obtain at home, and his presence might awaken interest in our churches. In view, however, of the whole case, it was voted to concur in the answer which the Secretary had sent, and he was accordingly directed to inform Mr. Dall of this result.

The subject of establishing a missionary station at Madras, India, came up for consideration. The long and repeated importunity of Rev. William Roberts, a humble missionary in that place, that a helper might be sent to him, together with the offer of assistance in sustaining an American missionary made by the British Foreign Unitarian Association, were regarded as great inducements to take this step. On the other hand, all the information obtained in regard to Madras itself does not encourage the hope of very successful labors in that city. Without taking any final action, the Board adjourned.

*July 16, 1856.* Present, Messrs. Lothrop, Fairbanks, Callender, Fearing, Clark, Hall, and the Secretary.

The Board had the pleasure of an interview with Rev. E. J. Bolles, and Nathaniel Green, Esq., of Bridgeport, Connecticut, who appeared before the Committee to submit some facts relating to the prospects of the Unitarian Society in that place.

The consideration of the question of sending a missionary to Madras was resumed. After an extended discussion, the

matter was referred to a special committee, consisting of Messrs. Lothrop, Fairbanks, Fearing, and the Secretary, with full power to send a missionary to Madras, if in their judgment this measure shall seem expedient, provided no expenditure be incurred beyond the sum of five hundred dollars per annum.

*August 11, 1856.* Messrs. Lothrop, Fairbanks, Callender, G. W. Briggs, Alger, and the Secretary, were present at the meeting this day.

The special committee on the subject of establishing a new paper made an extended written report. In the belief that further information might be obtained, that would enable the Board to act more understandingly, the subject was laid upon the table until the next meeting.

The Secretary laid before the Board a written application from the Delaware Literary Institute, in Franklin, New York, that all the publications of the Association should be given to the library of that Institution. It was voted to comply with this request, and the Secretary was directed to forward a box of books.

Several applications for aid to feeble societies were considered, the Secretary reporting the facts in each case, as far as he had been able to ascertain them. Final action was had only on a few cases when the Board adjourned.

## EXTRACTS FROM LETTERS.

EVERY year the Rooms of the Association are becoming more and more known, and individuals in all parts of our country apply there for tracts and books. The correspondence thus created is already considerable. As a specimen, we present the following. In reply to a previous letter of inquiry, a book (Eliot's Doctrinal Lectures) and a friendly note had been sent, which drew forth the following, from a writer who lives in a remote State, and is an entire stranger to us: —

“ Dear Sir, — I received your answer on June 18th, and on July 3d I received the treatise. I could hardly find time to eat or sleep, until I had read it through. It spoke my own tenets far better than I could speak them myself. Had I known that such a book was in print, I should have sent for it long since. As soon as I had read it, I started it on its missionary service. The first who read it was a preacher of the Christian order, who approved of it. The second was my old mother, who has raised her family in the Methodist Church. She was well pleased with it. My old father, 74 years of age, approves of it. It is now in the hands of my son, who is a young preacher of the Christian order. I think that he will approve of it. A greater present you could not have sent to us. Please send another of Eliot's Doctrinal Lectures, for this is a Trinitarian neighborhood. They will do a vast amount of good, and I will attend to that duty, with any other duty you may require, which may be likely to do good. My ability very humble, my age 53, my property \$3,000, my belief Unitarian. Command me freely, that I may do good. July 12th I received the fourth number of the Quarterly Journal, and was much pleased with it. I had delayed writing until I could get the catalogue and prices of your books. Please send ‘The Trinitarian Faith Examined and Unitarian Faith Established.’ ”

On the back of the letter was written this text : —

“I have set to my seal, that God is true, and that the God of Abraham, Isaac, and Jacob is the God and Father of our Lord and Saviour Jesus Christ.”

HODGSON PRATT, ESQ.

Many of our readers will be pleased to hear again from this enlightened and philanthropic Englishman, residing in Calcutta, who has been such an able assistant to Mr. Dall. The Executive Committee of the Association have been grateful that they had a correspondent in Calcutta, who writes from the long experience in that country, from the interest in our mission, from the clear judgment and cautious wisdom of Mr. Pratt.

“*Midnapore, February 21st, 1856.*”

“TO THE REV. HENRY A. MILES, D. D., Sec. A. U. A.

“Dear Sir,—In forwarding to you the accompanying copy of the Report of the Proceedings of the Unitarian Mission in Calcutta during the six months ending with the close of the past year, I have ventured to submit the following remarks, thinking that the Association would be glad to receive from as many different sources as possible anything that may throw light upon a field of labor so new as this is.

“The liberality which has been manifested by the Association in devoting so considerable a sum from their limited resources to an experiment of this kind, in opposition, probably, to the opinion of many of their brethren who think that Home Missions have a greater claim, makes me anxious that there should be no misunderstanding of the precise position of affairs, and no overestimate of the probable extent of success. It is, I think, therefore, of importance that you should be amply furnished with whatever details connected with the state of society here may, taken in connection with what you gather from other sources, enable

you to form a correct opinion as to the actual prospects of this undertaking.

“Our Calcutta population may be divided into three classes,—Europeans, Eurasians (or half-castes), and natives. The first of these, consisting of government officials, lawyers, and merchants, are men wholly absorbed in their several occupations, without leisure of any sort, and without inclination to enter upon any subject not connected with politics, personal advancement, or the acquisition of wealth. They none of them look upon India as their *home*. The sole object with all is to devote every waking hour to the speedy acquisition of wealth or a high official position, in order that they may be enabled to return to their own land with a competency in as short a time as possible. The climate renders it impossible for Europeans to bring up their families in India, even if their own health permitted them to make their home here; so that India is a temporary place of exile, not a *colony*. It will be easily understood that the investigation of religious truth, or a due apprehension of the importance of religious influences, is not to be found to any great extent in such a community; and, considering these circumstances, it is creditable to them that they are surpassed by no other community in the extent of their pecuniary support to religious and charitable institutions, while the outward observances of religion, as far as these consist in attendance at public service, are by no means neglected. The members of the ‘Eurasian’ class, brought up in India, are, as a general rule, but ill educated, and are singularly wanting in energy, enterprise, and independence, while in intellectual capacity they are probably inferior to the Hindoos. Among neither of these classes, therefore, is your missionary likely to obtain much attention or influence. An intense dislike to the very name ‘Unitarian’ pervades English society, and none but very earnest and thoughtful men are likely, therefore, to expose themselves to the risk of listening to views which make those who hold them shunned and unpopular.

“Regarding the third section of our community,—their present characteristics and tendencies,—I have already written at



some length in my letter of July last ; but whether any distinct impression has been derived from those remarks, or from Mr. Dall's subsequent letters, I cannot tell. As it is for this section of our brethren that the Mission has been mainly established, and as it is in respect to *them*, their character, progress, and wants, that any differences of opinion are likely to arise, the more information you receive on the subject, from whatever source, the better will your Association be enabled to judge of the whole question.

“ One great difficulty with which it appears to me all missionary undertakings have more or less to contend, in this country, is the hard materialism which is a distinguishing characteristic of the young Hindoos educated in the English schools and colleges. Religion and superstition have, as it were, come to be regarded by them as synonymous ; and to ask them to believe that Christianity has had a supernatural origin, or that it is a direct message from God, appears to them to be a retrograde movement, and to be placing the newly found right of reason under fresh subjection to childish superstitions. It must, however, be obvious, that in reference to this difficulty we possess no inconsiderable advantage over our Trinitarian brethren, and that herein we have great cause for hope of success. Considering the injurious influence which the writings of Paine have exercised among many of the educated Hindoos, I hope that Mr. Dall will find time to enter upon a course of lectures with the special object of replying to the statements advanced by that and other writers of the same class.

“ Another and a different cause of obstruction which our efforts, not less than those of other religious societies, will have to cope with, is that Christianity rebukes the daily life and thoughts of our Hindoo heathen,—their intense selfishness and pride, their abject moral cowardice, untruthfulness, and instability. They feel mortified by the consciousness of moral degradation which Christianity awakens ; and this sense of irritation makes them anxious to find arguments against its reasonableness and authority. Both the above facts are difficulties in the way of religious *belief*. There is another in the way of the public *avowal* of Chris-

tianity, even when the belief exists. I refer to the want of moral courage which forms so marked a feature in the character of the Hindoos of Lower Bengal; and to this cause must be added another of more creditable character,—the strength of their family ties, which exercises an influence almost unknown among more energetic races. The convictions must be overpowering, the yearning for the consolation of true religion must be intense, which will enable the timid and domestic Hindoo to withstand the entreaties and tears of his female relations, the curses of his father and brethren, the gross insults and reproaches of his friends,—all of which are the inevitable fate of a convert to Christianity. I have little doubt but that there are hundreds of educated natives in Calcutta who are more or less convinced of the divine origin of Christianity; but that conviction is not strong enough, or they do not sufficiently feel the want of religion, to induce them to prove the sacrifices which the avowal of that conviction involves.

“When I speak of an avowal of Christian belief, I mean an *open and a public* avowal. There are numbers who are willing to acknowledge in private that they believe in Christianity, and in its claims upon their gratitude and obedience, who would shrink from any public profession of faith. Many even take a pleasure in talking of these things with their English friends,—for private conversation of this kind involves no sacrifice, and creates no opposition on the part of their relatives. So long as their Christianity is only a matter of intellectual assent and speculation, they do not lose caste, for they still conform to the outward observances of Hindooism, which is all that their priests and relatives ask for. Nay, more, there are men in Calcutta who openly avow their ridicule of Hindooism, and neglect its precepts by the use of wine, who are not outcasts because they still observe Hindoo worship, and, being *men of wealth*, are able to keep the priests in good humor. The terrors of persecution and excommunication are reserved for those who dare to be baptized, and publicly take the name of Christian.

“The dread which the educated Hindoos have of acting in accordance with avowed principles and convictions, when it involves

unpopularity and disapproval on the part of even the least enlightened of their countrymen, may be seen in numerous instances. Thus, for some years past, they have been constantly writing and speaking of the great moral evils involved in the customs which render it obligatory upon widows (even when becoming so in childhood) to remain unmarried, and upon parents to betroth and marry their children at an immature age. Yet not a man has yet dared to break through these most injurious and immoral customs.

“It is of great importance, therefore, I think, that we should hold out no opportunities to the young men who profess an interest in Mr. Dall’s mission to play a double part,—to call themselves Christians when with us, and Hindoos half an hour afterwards, when in the society of their friends. We must, I would submit, insist upon the same conditions as those prescribed by other Christian missions in this country; namely, an outward and public abjuration of Heathenism and adoption of Christianity, made solemn and impressive to their own minds by some outward and public ceremony like that of baptism. I can see many evils which are likely to follow from an opposite course. Designing persons of no religious convictions or principles whatever would profess to belong to our community, with the sole view of making a favorable impression upon persons who, like some of us, have places and appointments in their gift;—all manner of low and unworthy motives would be at work; and when I say this, I speak from actual experience of what has happened over and over again to myself and others.

“At the risk of appearing harsh and unjust in my estimate of native character, I have urged these views upon my friend Mr. Dall, because I know how much a new-comer is apt to be misled during the first months of residence here by the exceeding gentleness of demeanor which we find in the Hindoos of Bengal; and by the gratifying and intelligent assent which they give to *every* opinion expressed by those whom they wish to please, or whom they respect and fear. Possessing remarkable acuteness of character, they learn instantaneously what sentiments are agreeable to the party they are with, and hardly think it wrong to express a

warm and ready assent to all that is said to them, however much they really dissent from such opinions. The immense influence which the ministerial officers of our judicial courts here used in former years to obtain over their European superiors, (and which enabled them in great measure to influence the latter unconsciously in their decisions,) is a notorious instance of the fact I am now stating. These considerations I have urged, not only for the purpose of showing that we must insist upon a public profession of faith such as is provided for in baptism, but also that favorable conclusions may not too hastily be drawn from appearances which in Europe and America would fully justify these conclusions.

“I cannot, however, conclude these remarks without explaining that I do not intend to convey the idea that the unfavorable characteristics of which I have just spoken are not accompanied by other qualities of a very different kind. On the contrary, I believe my opinions of the *ultimate* capabilities of the Hindoo character, under the operation of favorable circumstances, are much more hopeful than those entertained by most Englishmen in India; and it is not without pain that I have found it necessary to call your attention to the darker side of the picture. There is not one of these unfavorable characteristics which may not be greatly altered and elevated by the combined influence of religious, intellectual, and social progress. In other words, that which we call ‘native character’ may be in great measure the result not so much of inherent tendencies as of the idolatry and political degradation which have acted upon the Hindoos through the course of centuries. Having thus dwelt upon the difficulties which must necessarily attend all missionary work in this country, I desire to repeat the opinion expressed in my previous communication, that there is here a most important and hopeful field for a Unitarian mission. It may be so ordained that Unitarian Christianity shall be the means of reconciling this highly intelligent race of men to their Heavenly Father and his blessed Son. It is our sacred duty to solve that question, but it is one which requires time to solve. It would be presumptuous to hope to find any data for forming a conclusion upon such a question within the brief space of a few

months. We have sufficient cause for gratitude, that, during the short period which has elapsed since your missionary's arrival, so many opportunities have been afforded to him for the promulgation of his religious views, and that he has been able to awaken some interest in Unitarian Christianity among several of the most distinguished and intelligent men of the native community. It is a matter of special satisfaction, that a young man who was baptized several years ago as a convert to Christianity, and was subsequently a divinity student in the College established here by the Church of England for the training of native preachers, has joined us, in consequence of finding in the works of our Unitarian theology a solution to many painful doubts and difficulties which had long beset him. He may prove to be an important link between us and those of his countrymen who are wandering in search of a religion which shall satisfy their spiritual wants.

“ It was, I am aware, your intention that Mr. Dall should not confine himself to a survey of this particular point in the missionary field of India, but that he should also visit Madras and one or two more distant places in that Presidency where it was reported that Unitarian Christianity was not wholly unknown. It is chiefly by my advice that he has not yet proceeded to the Madras Presidency, and it is therefore right that I should explain the grounds on which I have dissuaded him from doing so. In consequence of my intimacy with most of the leading men among the native community here, I was able at once to make Mr. Dall known among them; so that under God's blessing he has been enabled from the very first to gather a certain number of them about him for regular study and inquiry. He is not likely to have this advantage at Madras, where none of the educated classes, either European or native, have shown the slightest interest in the patient and long-continued efforts of the native missionary there, — while, on the other hand, the population is very much smaller at Madras, and popular education has made but little progress; so that to do much, Mr. Dall would have first to acquire the vernacular of the country. A voyage to Madras and back, with such a length of stay there as would enable Mr. Dall to form any definite and useful con-

missions, (to say nothing of the other proposed journeys into the interior,) would involve an absence of many weeks from Calcutta, and be a serious interruption to the several duties in which he is now engaged. Any work undertaken in this country must be carefully and constantly watched and tended on the part of its projectors, or it languishes and dies out altogether. I would, therefore, urge that this distant survey should be deferred for the present, and until our work here has attained a strength and a degree of co-operation on the part of others which would render the temporary absence of the missionary less injurious than it would be now. As regards this last point, it is to be regretted that the existence of the 'Society for the Propagation of the Gospel in India,' which I set on foot when Mr. Dall arrived here, is little more than a name. None of the American gentlemen who assisted at the formation of that Society ever attend the Sunday services, while the excellent and generous man who has consented to act as Treasurer, Mr. Lewis, is unable to join in our services in consequence of holding Trinitarian opinions.

"At present, we have seldom more than one European present at the Sunday services, — those who form the congregation consisting, in addition to that gentleman, of four or five Eurasian gentlemen, and from twelve to fifteen natives. The assistance of a society of laymen of experience, and well acquainted with the country, I consider to be much wanted; for it would, on the one hand, relieve Mr. Dall of many trifling details of a business kind, while, on the other, it would afford him valuable support and counsel. Of late my duties have removed me from the metropolis, and I am only able to pay a short visit to Mr. Dall now and then, so that he is now wholly alone. I attach much importance to the establishment of some educational institution in connection with our mission, and I hope to address you on this subject at some future time, when we are enabled to see our way more clearly. At present, nothing of the sort can be attempted with our limited income, — which has recently been diminished by the departure of several of the American merchants who were in Calcutta when Mr. Dall first arrived.

“I cannot conclude without acknowledging in grateful terms the kind and flattering reply with which you favored my communication of July last.

“May God’s blessing attend the counsels and undertakings of your Association.

“I remain, my dear sir, very truly yours,

“HODGSON PRATT.”

REV. MR. DALL.

During the last quarter six letters have been received from Mr. Dall. We shall present a few extracts. Under date of Calcutta, April 8th, he writes:—

“Could you look in upon me now, you would find my daily class just coming together, as its regular hour, 4½ P. M., is come. In spite of the heat of the weather,—and the wind to-day is like the breath of a furnace,—we pursue our labors. We are just now studying, in course, the conversations and discourses of Jesus, and there seems no other feeling than one of admiring assent to them all, when presented in the plain Unitarian way. Let your prayers go up for us that the seed sown may take deep root. In my last letter I had the delightful appeal to forward to friends at home, that they should receive a really intelligent man,—a native of Bengal,—a decided Christian,—into the fold of Christ in America, and detain him till he should be ‘able to teach others also.’ I shall wait anxiously to hear how the proposition is met. Clearly, if my Hindoo brother, Thakoor Doss Roy, should succeed, do I see that a door is opened to us for doing the most thorough style of missionary work. The Bengalee is one of the most difficult of all tongues to acquire,—as I can testify now that I just begin to read it in short sentences, and give to its acquisition a part of every day’s study. The masses of men in Bengal can only hear the Gospel as spoken in their vernacular. Years barely suffice to give a European or American a tolerable speaking acquaintance with it. At the last and best, it is an instrument which he will ever handle clumsily, as compared with those teachers of

Christianity whose *mother tongue* it is. Either one of four young men now at my side, Bengalees, would make better teachers — *under supervision* — than any American that I know of. They know the prejudices of their own people and how to approach them as we never can. Mr. Pratt does not exaggerate, in calling the Hindoos (excluding of course the lowest) ‘an acute and intelligent people.’ They are all of that; and in metaphysics and logic they have few equals. A few such men heartily engaged on the side of Christ and the Gospel, and aided and sustained by our sympathy and our Unitarian literature and divinity, translated by themselves, would accomplish no man can say how wonderful results in a space of time comparatively brief. I am fast getting out of books. I am compelled to print almost as fast as I can write. Ten lectures of about sixteen pages each are just out of press in pamphlet form. I suppose about two thousand copies of each have already been scattered over British India, and that *without any cost whatever to the mission*. You have seen some of them in the ‘Englishman’ newspaper, which I regularly send you every mail.

“Our Sunday School — largely composed of adults, but for which, pressed as I am, I can really do very little — counts about twenty-five, teachers included. Some one or more strangers join it every Sunday, and we have two or three who really *devote* themselves to the business of teaching. The printing of my lectures in a newspaper brings me notes of inquiry from hundreds of miles off. The last letter, full of questions as to Scriptural texts, came to me yesterday from Dacca, on the borders of Upper Burmah. I found my work in connection with the School of Industrial Art had acquainted me personally with seventy or more native and aspiring men, and thus that my main object in joining myself to it as Secretary was accomplished. I have therefore resigned of late my official position there; and, though still a daily visitor, have not the pecuniary and other business affairs of the school to manage. I thus secure my home hours for my proper missionary work.”



Under date of April 22d he writes :—

“ Since I last wrote you I have witnessed the horrible and distressingly disgusting worship of Shiva, the goddess of destruction, — the third person in the Hindoo Trinity. One of her names is ‘Cherruck.’ She has fifty or a hundred names. The Cherruck Garch, or Swinging-Tree, is always set up in the precincts of a Sheev or Shiva temple, and her idol brought out. The victim, excited by drink, is laid on his face, the skin about the shoulder-blades is dragged out with all the force of one man, while another (Brahmin) forces two iron hooks (ten inches or more long) through the skin and superficial muscles. The first of these wretches that I saw aloft was daubed all over his black body with yellow dirt or paint ; and had artificial ropes of matted hair, longer than his body, depending from his head. There was vermilion paint about the eyes and mouth ; and altogether poor humanity was more hideously devilized than I had imagined it could be. The poor victim jumped and plunged through the air upon the flesh-hooks in a way to make the nerves creep again. From ten minutes to half an hour is the usual time of suspension. Three of these human sacrifices were quite enough for me to see. Though intelligent natives assured me there were from fifty to seventy of them whirling at once in different parts of the city. It is strange that Calcutta has not yet forbidden these demoralizing spectacles, and driven them to the outskirts, as Madras has done. I read all the papers ; but I have not found one single word in any of them condemning, or so much as regretting, the procedure. I have prepared something myself on the subject ; but it waits a finishing stroke or two before I can send it to press. Meantime lectures must be prepared on great Christian principles for societies of natives ; sermons for my congregation must be written ; my remaining books are coming and going as a circulating library, and need some close looking after, so much easier is it to borrow than return ; a new correspondence opens at Dacca ; letters come in from Jessore (northeast 80 miles), from Berhampore (150 miles north), from Madras, &c., all showing how ripe all (half-Christianized) India is for the *simplicity* which is in Christ.”

From a letter dated May 8d we quote : —

“ We are now at the most trying season of the year ; though the refreshing southwest monsoon blows steadily from the sea (one hundred and twenty miles off) day and night. Without this breath of heaven, we foreigners would soon wilt down to the ground and die. Even with it, one has to be very careful lest he overwork. A slight bilious difficulty has laid me on my back for a day or two, and by writing to you at this time I am transgressing the ‘*far niente*’ orders of my excellent Dr. Wilson. Still the work is so rich and so great that I must continue pleading with you to make all possible effort to ‘buy up the opportunity.’ I mentioned to you, in a marginal note in my last letter, that there was an appeal just come to me from Debbeepore, twelve miles south of Calcutta, accompanied with the names of fifty-four men, (on a second counting I find there are fifty-seven names,) most of whom the bearer of the appeal assures me are heads of families. They say that a Rev. Mr. Jones, of the English Church, was once their ‘master,’ but that he died five years ago, and that since he was taken away they and their families have been as sheep having no shepherd. All they ask is for a Christian Sahib to come and be a father and guide to them, that they may again have something of the peace they once enjoyed as a little, well-ordered community. Two men came to me at first with words only, and afterwards when I sent them away came again with the list of names (in Bengalee), which now lies under my hand. I asked them : ‘My dear fellows, what can I do for you ? I have work at Bali,’ said I ; ‘I have work at Burdwan ; I am wanted at Jessore. I have correspondents at Dacca, at Poonah, at Madras, and at other places twelve hundred and eighteen hundred miles away. Then, here in Calcutta I meet inquirers daily at this room ; I have a congregation to visit and preach to ; I have three or four native associations, each desiring me to come and take a leading part in their meetings, — men not professedly Christians, but who delight in lectures upon Christian ethics, and who only want direction to engage heartily in the dissemination of practical Christianity. Besides this, a new society of truth-seekers, more progressive than

the Bramas (or Vedantists), has grown out of the dissolution of the Kidderpore Brama Sumaj, since a course of lectures on Christianity delivered there six or eight months ago. Besides,' I said to these men, 'I am not yet sufficiently master of Bengalee to preach to you at Debbeepore, and advise with you about your affairs.' They replied that some who understood English would translate for me. In fine, they seemed very, very loth to give up their suit."

From a letter dated May 10th : —

"Yesterday was one of the hot-wind days, that came nearer to the awful Sirocco of the tropics than anything I have yet experienced. It was no time for a European or American to be abroad and at work. The whole air was filled with red dust, like sifted fire, which distilled, even in the best-closed rooms, upon everything that dust could reach. At one o'clock began the influx of native inquirers into my room here, and I was conversing steadily, as usual, from that hour till half past six o'clock in the evening. My first visitor came from out of the city, and from the town of Alipore, even on such a day, and under the noontide heat, though natives are dropping dead under *coup de soleil* in the streets of Calcutta from day to day. This first-comer I found an intelligent, high-caste man, who knew portions of the New Testament by heart; and his dissociation from idolatrous relatives was indicated by his partly Europeanized costume. He seemed fatigued, and struggled with his weariness at moments of our conversation; but still plied me with questions in no sceptical mood, and looked into one after another of my books with gentle eagerness. The Bengalee is *always* gentle and polite to a fault. Taking his leave after two or three hours' talking, he asked if he might come every day. I replied, 'To-morrow, being Saturday, will be a very busy day with me; perhaps you had better not come again till Monday, or on Sunday afternoon, as my physician has charged me to do no work at this time, and I must meet the Sunday claims of my congregation.' He said he should be at the mission-room on Sunday to hear Christ preached in the Unitarian way, and again begged

to be allowed 'to come to-morrow for half an hour.' I was not able to refuse him, and for my half-hour I shall probably give him an hour and a half to-day (Saturday). My Alipore brother had hardly gone before another inquirer presented himself. This was a student of Presidency College, Raj-Kisto Auddee by name, who had been to me once or twice before. He commenced with saying, 'Sir, I have done wrong.' 'How have you done wrong?' I asked. 'Why, sir, on my way here I was met by my father, who is an orthodox Hindoo, strongly opposed to hearing the name of Christ, and who grows angry at my mention of it at home. Where are you going now? he asked me, and I told him, not that I was going to learn about Christ, and to say some of his words to you by heart; but I said, Father, I am going to talk with an American gentleman, and hear his lectures and conversation.' I asked him if he told his father anything that was untrue. 'O no,' he replied, with emphasis; 'but I kept back truth.' I told him that if, when he spoke only truth, he had done no wrong, wisdom (the wisdom of the serpent with the innocence of the dove) might justify him in omitting to tell all he knew or all he purposed. Still he must not look to another man's conscience in any case, but to the approval or rebuke of God in his own breast. If that voice approved, all was right; if that condemned, God was greater than his heart, and knew it all. This difficulty made clear, my heathen brother — who (unlike my other visitor) had never read the New Testament, but within a few days had opened it for the first time in his life — began his lesson by repeating solemnly and touchingly the Lord's Prayer. He then read to me what he had carefully written out of our previous conversation; at which time, by the way, he was one of a circle of six inquirers who sat around me. At that time the absolute truths revealed in the Lord's Prayer had been under discussion, and he now detailed them to me in his own words. They were of course such as the universal brotherhood of men; the infinite and absolute paternity of God; God is true love; the state of God's own heart-heaven, as right, peace, joy; worship of this God with all the faculties, &c., &c. He defined the truths of the Lord's Prayer to about

this extent, and then gave me a small book to read, which some Hindoo friend had given him, the first sentence of which that caught my eye was this: 'It is our bounden duty, as servants of the Most High, and watchmen on the ramparts of truth, to sound the alarm, and proclaim to our countrymen the danger of falling into the snares of the Christian missionaries.' And on turning a page, I read again: 'Hume, Gibbon, Voltaire, Rousseau, and a host of other illustrious writers, have too abundantly proved the falsehood of the Christian religion, to leave anything new to be said on the subject,' &c.

"P. S. *May 17th.* — The young man of whom I have spoken above, Raj-Kisto Auddee by name, is now at my side, repeating by heart St Paul's 'Put on the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.' Before reciting this, he read me a very happy paraphrase upon the glorious chapter on *charity*, suggested in part by our previous conversation at a former visit. His whole soul seems to be in it. Poor as I suppose him to be, though of high caste, he has just purchased and paid for Channing's *Thoughts*, and Ware on the *Christian Character*. I speak thus minutely, because so many thoughtlessly repeat the old libel, that of the tens of thousands of native converts, all are 'rice-Christians,' and none sincere. Not one of the eighty or ninety that have sought me at my room here has gained the least worldly advantage by it that I can perceive. Their own relatives, Hindoos, persecute them for it, and they *lose* standing and *office* by it at times on the European or Christian side."

On the 3d of June Mr. Dall acknowledges the reception of letters, after three or four had miscarried. He writes: —

"Many thanks to you for your generous letter of March 27th. After an interval of four months, I was very glad to see your hand again. The 'two large boxes of books' will all be wanted. They will melt away like snow in the sun; especially if I am permitted to go into the country towns with them, by the aid of

that much-wished-for colleague whom you encourage me to look for by and by. My time is now-a-days so largely engrossed by the visits of inquirers, (ten visitors yesterday, — seven, students of the Presidency College,) that, had I not something on the shelf, I should seldom get sermons written for my little Sunday flock. By the way, I never preach any but written sermons, as some keen-eyed strangers are always sure to be present.

“There is work enough for three or four good Unitarian pastors and preachers here and hereabout. Four or five *native* Christian preachers are with us already. Now, as these men are found faithful on trial, might their support not be assumed by men of wealth at home, or be apportioned each one to a church? I’ll be bound the church in Baltimore would sustain one. From fifteen to twenty dollars a month would be full pay.”

In a letter dated June 17th he writes:—

“To-day begins my second year in India. A year ago to-day we gave our home letters to the mail-boat at the mouth of the Hooghly, the true Ganges. I then, for the first time, reading a Calcutta newspaper, saw Mr. Pratt’s new educational appointment, and hoped I should get sight of him before he left the city for the interior. For six or eight weeks I was permitted to enjoy Mr. Pratt’s hospitality and society. This was quite long enough to acquaint us with each other’s purposes and hopes. And now, though I have hardly seen his face for the last half-year, I am more deeply than ever convinced that his generous aid has been absolutely essential to us. He is still the same devoted and zealous friend as at the first. Letters pass between us about once a week; and, in common with the hopes of other friends, of whose existence I knew nothing a year ago, Mr. Pratt’s confidence seems higher than ever in the great mission that God has opened for us.

“I seem to have but reached the shore of India. I am just able to make myself understood in the most necessary language, the Hindostanee; but the Bengalee, that vernacular in which alone one can preach at any native village or bazaar, I as yet cannot

speaking at all, though for months I have studied it almost daily. I see I shall do well to speak it intelligibly at the end of another year, and then my work will seem to have really begun.

“At three or four places in Calcutta, our books and tracts are on sale. Among the books I am (lately) able to reckon two hundred copies of a volume of 175 pages, comprising ten lectures of mine, delivered here during January and February, and printed by subscription on the part of six or eight friends.

“Some books, I am happy to state, have come to us from Miss Mary Carpenter of Bristol, and some are on the way from Richard V. Yates, Esq. of Liverpool. I wrote Mr. Taggart some time since, but have received no reply; yet I see by an advertisement in the London Inquirer, dated April, 1856, that our English brethren base an appeal for funds in part upon the fact of ‘extended missionary operations carried on in India, in conjunction with the American Unitarian Association.’ I have not heard as yet precisely what these joint operations are. I believe I omitted to mention in my last the receipt of a letter of sympathy from the Rev. Maxwell Davidson of Melbourne, Australia, in which our little gift of thirty or forty books and manuals is acknowledged.”

#### REV. MR. NUTE.

Our self-sacrificing and intrepid missionary to Kansas left Boston early in July, on his return to the perilous post of duty. The first letter received from him was dated at Lawrence, Kansas Territory, July 24. After a brief account of various delays, he says:—

“In a little over three days from St. Louis we were at Kansas City. Here we were detained two days to procure horses, by which we drove through to within ten miles of home in one day, and one of the hottest that I ever experienced.

“Early next morn our hearts were made glad by a view of the pleasant village of Lawrence, much improved in appearance since we last saw it, notwithstanding the ravages that have been inflicted upon it by the hands of legalized marauders. The amount of

building that has been done is, under all the circumstances, truly astonishing. Several of the most conspicuous edifices are missing; but many more have sprung up as by magic within the last few weeks, most of them of stone and two stories in height. Chief above all for our eyes, and making our hearts leap for joy, behold the walls of our sanctuary up to within two feet of the top, and making altogether a better appearance than the plan would lead you to expect. If it had not been for the delay occasioned by the absence of the superintendent, the mason-work would have been completed, ready for the roof.

“Mr. Whitman has not yet arrived, and I have taken the liberty of deciding the question, with the counsel of those here most concerned, for which the work was delayed, and the work will be forwarded immediately.

“The condition of affairs in the Territory is on the whole far worse than I expected to find. Up to within two miles of Lawrence the reign of terror is yet complete. There is no more safety for life or property than among the Arabs at their worst estate. Bands of robbers are prowling about, and every night some outrage is committed. Men are fired upon, knocked down, plundered, and left for dead; houses are burned. The night before we arrived at our last halt, a house was burned by a mob at Franklin, the next night another within a few miles of our cabin, and on the same night a man from Lawrence was attacked within two miles of the town by a party of three or four of the Georgian banditti who are yet quartered at Franklin. Several shots were exchanged, from one of which he had a narrow escape, the ball grazing his arm, when the rascals fell upon him, beat him over the head, after the pattern set in Washington, with their pistols until he was senseless, plundered him of his money, and fled. A few days before this, an old man coming up from Kansas City with a load of provisions was robbed of everything and driven back.

“I am astonished to find that, though these things are of almost hourly recurrence, we have no protection from the troops. There are none quartered in or anywhere around Lawrence at the present time. The nearest company of United States Dragoons that I can hear of, is that which guards the prisoners at Leconte.



“ We are left at the mercy of these guerilla bands, who have been used by the United States Marshal to plunder and destroy and kill, in the hope that we may be forced to rise and fight for our own defence, when we shall be immediately denounced again all over the land as rebels against the government and bloody-minded men, and again subjected to the murderous attacks of more organized bands under the forms of law.

“ I am confident that the worst has not yet come. There is to be a yet darker chapter in the history of these villainies.”

Mr. Nute's next letter was dated August 4th, in which he writes :—

“ I have only time for a hasty note. The church building, the disbursement of charities, the building of our cabin, calls, &c., with a correspondence about a great diversity of subjects, preclude anything more.

“ Whitman has not arrived, nor do we hear from him. No word reaches us from the party or parties who are said to be on the way to us through Iowa.

“ Yesterday I preached at the camp near Lecompton, where a considerable part of my society are held as prisoners. These, with their friends, the soldiers, and neighbors, made a congregation of over one hundred persons. Services were conducted with order and spirit; good singing, accompanied by an instrument. On my first visit I found the prisoners somewhat depressed, their patience nearly exhausted by the long series of annoyances and the wearing confinement to which they have been subjected.

“ A band of Georgian ruffians are gathered some fifty miles south of this, committing all sorts of depredations. A team, wagon and oxen, was taken from the driver on the way from Westport hither last week, and horses are stolen every night. We keep our horse picketed close to the house, and lie with one eye open, and a loaded rifle within reach, every night.

“ The church building will be resumed to-morrow morning. The caps, for which the masons have been waiting, are now ready. I have about closed the contract for the roof, and about half of the flooring has been hauled up from Kansas City.

" All freight for this place will in future come by way of Leavenworth City. That large box of books, started from Crosby & Nichols last May, has not yet arrived, nor can we get track of it. It contained those copies of Channing which you gave for distribution, and some thirty dollars' worth of housekeeping stores. Another box of dry goods, started two days before that, is also missing, which cost me about \$75.

" The bell and clock have arrived at Leavenworth, and are probably on the way down to Lawrence to-day."

August 22d, Mr. Nute writes: —

" We are having horrible work, — our people murdered around us every day, and we denied all protection by those in command of the United States forces. My own house is made a house of mourning. Our brother-in-law, who came out to us but a week since, has fallen a victim to a brutal murder, leaving his broken-hearted widow with us. He was a remarkably quiet man, strongly conservative, averse to bearing arms here, and was utterly defenceless at the time of his murder. His scalp was taken off, and exhibited in Leavenworth by a creature in human shape, who declared that he went out for the scalp of a — Abolitionist, and he had got one. This makes three men who have gone out of our door within one week straight to a bloody death. In each case the body has been horribly mutilated.

" The enemy are gathering about us by thousands, and declare through the border prints their purpose of exterminating every Free-State man in the Territory. Every night I prepare myself for an attack. We have asked and begged the protection of United States troops for an escort over the road to Leavenworth, that our teams might go for provisions, — (it was on this road, and near Leavenworth, that our brother was killed,) — and *it has been refused us*. We have not a sack of flour nor a bushel of meal for sale in this town or vicinity. We have at least two thousand people to be fed, and this fact is well known by the officers in command of from six to ten companies of dragoons now at Lecompton, some twelve miles from this. The clock, school furniture, books, and

several hundred dollars' worth of our household stuff lies in the storehouses at Leavenworth, which is now a rendezvous for the ruffians, and all communication is cut off. I sent a man with a team to Kansas City for some of the material for the church. He has been gone a week, and we have just heard, in a way that leaves us but little ground for hope, that he was taken near Westport, *scalped first, and then murdered*. I would write more, but must be about other business, and there is but small chance of this ever reaching you. From this apprehension, I refrain from giving you some other particulars. Yours, hoping yet for something more than life and ease, namely, to be faithful unto death, and choosing, above all others, that of heroic martyrdom."

It is amid many anxieties for the safety of our suffering and heroic brother that we give extracts from the last letter (dated Lawrence, August 25) received from him. A telegraphic despatch subsequently informed the public that Mr. Nute was, August 27th, made a prisoner at Leavenworth, while on the expedition to which the following letter refers: —

"I fear that we are again cut off from all communication with our friends, and left to the unassisted might of our own defence against our enemies. I have written from one to six letters by every mail that has left for the East since we reached home, and not a word yet in reply: rather discouraging work this, — writing for the information and entertainment of those bent on our extermination.

"I cannot repeat the whole of the tale of horrors which I have sent in previous letters, with the strong probability of its never reaching you; then, beside, you will probably have the report by telegraph up to a week later than this date, and there will be some more important events before that I trust. Of private single butcheries I will say nothing, save that they are so common as almost to have ceased being subjects of remark, and their horrible particulars too sickening to relate.

" We are now waiting, in readiness to start at a few moments' notice for Leavenworth, to recover the body and the personal effects of our murdered brother. It is proposed to start a train for that and some other purposes immediately. In fact I have made the proposition, offering myself and a team to go, if a small company will attend us with three other teams. It is thought, or was a few hours since, to be an expedition too dangerous. The widow of this victim, a sister of my wife's, is yet with us, and is so far recovered from her illness that we have communicated the tidings of her bereavement. I need not tell you that, under all the horrible circumstances, it is an overwhelming blow. She is left desolate, and utterly destitute. Her husband had all his property, in the shape of gold, about his person at the time of the murder.

" Three times we have asked for an escort over the road to Leavenworth, of the highest officer in command of United States troops now out of the fort in the Territory, and three times been refused.

" A scout has just come in, and reports a body of five hundred ruffians encamped on the Little Wakareusa (about ten miles from here). Our men are preparing to go down and give them battle. We cannot permit another sacking of Lawrence yet. It is reported that one thousand men have crossed the river at Easton, on our west. If so, we are between two fires. But we shall fight with the desperation of men who know that nothing else can save us from savage butchery.

" If I knew that this would reach you, and not get into the hands of the enemy, I would tell you some things that would enable you to understand our position, and better to enter into the feelings with which I write.

" Those goods are yet at Leavenworth. We are sadly in want of some of them ; but as they are directed to me at Lawrence, they will probably be plundered by the invaders who are now gathering in that town.

" The walls of the church are up, ready for the roof, and make a fine appearance. The saw-mills are all stopped, because the

men employed on them prefer fighting just now to work. If it were not for this, the carpenter who has the contract for the roof would be able to go on at the next breathing-place of peace."

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### NOTICES OF BOOKS.

*The History of Massachusetts. The Provincial Period.* By JOHN STETSON BARRY. Boston: Phillips, Sampson, & Co. 1856.

THIS is the second volume of Mr. Barry's History. It covers the time from the erection of Massachusetts Bay into a Province, in 1692, to the beginning of the American Revolution by the battle of Lexington and Concord. The great Witchcraft delusion, the long and harassing French war, the early contests with the British ministry, the successive administrations of the Provincial Governors, and the progress of the counties and towns of the Commonwealth, indicate the contents of the volume. It is dedicated to the Hon. Robert C. Winthrop, President of the Massachusetts Historical Society, and throughout bears marks of the unwearied research which its author has brought to this work.

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*English Traits.* By R. W. EMERSON. Boston: Phillips, Sampson, & Co. 1856.

SUCH is the curt title of a book which has reminded us of Sir Thomas Brown's Description of the Low Countries. It is written with a like rare felicity of language, and if with less humor, with far more breadth of view. Its clearness, its strength, its familiarity with practical affairs, and a tone of Yankee common-sense shrewdness, will surprise those who have regarded its author only as a mystic. It is a rare privilege to take up so fresh and suggestive a book.

*The Angel in the House. The Espousals.* Boston : Ticknor & Fields.

THIS volume has not the interest of its predecessor, *The Betrothal* ; but it has the same vein of true poetry, the same delicate sensibility, and the same lofty appreciation of woman, which characterize that charming work. It is printed in a like antique type, and both are beautiful specimens of the printer's art.

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*Sermons by CHARLES MANSON TAGGART, late Colleague Pastor of the Unitarian Church in Charleston, S. C. With a Memoir, by JOHN H. HEYWOOD.* Boston : Crosby, Nichols, & Co. 1856.

MR. TAGGART was born in Montreal in 1821, graduated from the Meadville School in 1849, and had a short ministry in Albany, N. Y., Nashville, Tenn., and Charleston, S. C., in which latter place he died, October 22, 1853, at the early age of 33 years. On a tablet in the vestibule of the beautiful Unitarian Church in Charleston, it is recorded that "as a Minister of the Gospel he was eminently distinguished for the earnestness and eloquence with which he advocated a system of practical and liberal Christianity, based upon the simple, pure, and beautiful teachings of Jesus of Nazareth, — the Christ, the anointed Messenger of God the Father ; while at the same time he evinced great originality and boldness in attacking the narrow creeds of sectarianism, the inventions of men." The Sermons in this volume are twenty-seven in number, and evince an earnestness of grasp to which time and culture would have given a less antagonistic hold. Rev. Mr. Heywood of Louisville has furnished a Memoir, which is written in a most affectionate and fraternal spirit ; and the entire work is one which we are glad to place by the side of other like mementos of departed genius and worth.

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*Regeneration.* By E. H. SEARS. Fifth Edition. Boston : American Unitarian Association. 1856.

THE appearance of a new and neater edition of this well-known work is proof of the continued interest which is felt in it by a

wide circle of readers. For originality and impartiality of discussion, beauty of illustration, and power to clothe old topics with a fresh, living charm, hardly any work, in the whole realm of recent religious literature, has surpassed this. We hope we may ere-long hear again from the same writer.

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*Life, Explorations, and Public Services of John Charles Fremont.*  
By CHARLES WENTWORTH UPHAM. Boston: Ticknor & Fields.  
1856.

OF a work to which political causes have suddenly given a circulation of sixty or seventy thousand copies, it is proper for us only to say, that, independent of all temporary interest, this *Life of the explorer of the Rocky Mountains* has a rare value. If its hero reaches no higher position than he has already attained, he must be regarded as one of the remarkable men of our American civilization, and his story, as set forth in the carefully weighed and seemingly restrained words of the accomplished biographer, will have a permanent place in our American literature.

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*Home Studies.* By REBECCA A. UPTON. Boston: Crosby, Nichols, & Co. 1856.

THIS is a brief description of everything of interest to a house-keeper or gardener, arranged in alphabetical order. It contains "the gleanings of a lifetime," consulting "plain language and practical usefulness"; and its numerous receipts are "original, of family origin, not taken from books." We believe it to be a useful housekeeper's book.

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*The Life of General Daniel Morgan, of the Virginia Line of the Army of the United States. With Portions of his Correspondence.*  
By JAMES GRAHAM. New York: Derby & Jackson. 1856.

WE mean to bestow a just compliment on this volume, when we say that it is worthy to take a place in Sparks's Biographical Series. It seems unaccountable that the life of this Revolutionary hero should not have been written before. Perhaps we should be

glad that the work was reserved for one who has performed it so thoroughly and ably. The fair volume is enriched with letters from Washington, Jefferson, Hamilton, and Lafayette, never before published.

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*Victoria; or the World Overcome.* By CAROLINE CHESEBRO'.  
New York: Derby & Jackson. 1856.

THIS is a successful attempt to reproduce the times of our Pilgrim Fathers two hundred years ago, and to represent especially the struggles of their minds with the stern subjects which they grappled. The work is written with much clearness and power, and suggests a grateful contrast between the austere faith of our ancestors and the milder and more genial aspects of religion of these days.

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*Dred. A Tale of the Old Dismal Swamp.* By MRS. HARRIET BEECHER STOWE. Boston: Phillips, Sampson, & Co. 1856.

CRITICS find a score of faults with this book, — that it wants unity of action and concentration of interest, that the latter part is hurried, that it takes its name from a subordinate character, that the chief attraction of the story ceases with the untimely death of Nina, that it has contemptuous flings against the religion of the country, &c., &c.; yet for all this, the genius it displays, and the plea it offers for sympathy with a down-trodden race, will place it in the hands of hundreds of thousands of readers.

For ourselves, we have read it with emotions of personal gratitude. Not that every sentiment and word are exactly to our taste; but we honor the freedom with which it is written, its sincere hate of all cant, formalism, and hypocrisy, its hearty admiration of what is natural and fresh, its strong faith in humanity, and in the omnipotence of love.

As to its contemptuous flings against the religion of the country, perhaps the author knows what the popular religion of this country is even better than her critics. She has looked behind the mask of self-styled Orthodoxy; she has seen its insincerity, hollowness, and selfishness. By the side of its empty pretences, and re-



volting dogmas, and sanctimonious make-beliefs, no wonder anything hearty and genuine seems beautiful, even in a poor Christian slave. No doubt there were learned doctors and rabbis in Judæa who thought it a fling against the religion of that country to say of a poor Canaanitish woman, "I have not found so great faith, no, not in Israel"; and in admiring the real faith and genuine sensibility of these outcasts, Mrs. Stowe may plead a high example. It is absurd to say that she takes negroes and negresses as instructors in biblical criticism; but in a sincere and hearty faith every person who receives the kingdom of God as a little child is an instructor, and from such the world may well learn, if it has made the word of God of none effect through the traditions of a corrupt theology and dead orthodoxy.

Now this is exactly the case with the popular religion of this country. It is just what we have long been saying, in our humble way; and we thank the gifted writer, who not only confesses the truth of the charge, but carries it home to the conscience and heart of the people. Her work is a protest against the religion of this country as a traditional formality, a sanctimonious show, and an engine of cruelty. It is a plea for something more truthful, sincere, more congenial with the noblest sentiments of our nature. We rejoice as we think of the mission for good which this book goes forth to accomplish.

As an evidence, too, of a genius which has not yet exhausted itself, nor put forth its best powers, we give a welcome to this book, such as we did not accord to its far-famed predecessor. After she has done her work as a ministering spirit at the altar of Freedom, Mrs. Stowe may produce a romance which shall be the fruit of more leisure and study than she has bestowed on any of her works, and shall picture our present age to readers of far distant times.

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JAMES MUNROE & Co. have recently published *Elmwood, or Helen and Emma*, a pleasing and instructive tale by a lady of Boston. They have also republished in beautiful style Macaulay's *Lays of Ancient Rome*, with a fine steel engraving of the author. The same firm has lately sent out new and very neat editions

## RECORD OF EVENTS AND GENERAL INTELLIGENCE. 105

of *Theodore, or the Sceptic Converted*, translated from *De Wette* by JAMES FREEMAN CLARKE; and of *Human Life, or Practical Ethics*, translated from *De Wette* by SAMUEL OSGOOD. *Sibert's Wold* is the name of a very pleasing tale by the author of the "Sunbeam Stories." It is published by James Munroe & Co., with an Introduction by Mrs. Jane E. Locke.

From Messrs. Childs & Peterson of Philadelphia, we have received advanced sheets of *Arctic Explorations in the Years 1853, '54, '55*, by ELISHA KENT KANE, M. D., U. S. N., with a fine engraving of Dr. Kane, and numerous illustrations and maps. The entire work will consist of two octavo volumes, of nearly 500 pages each, and will have twenty-two fine steel plates and three hundred wood engravings. In the style of paper and letter-press of the specimen sheets it will do honor to American art, as the explorations themselves furnish a most honorable chapter in the history of American enterprise.

We do not know when we have read a more admirably expressed sermon than that called *A Reign of Terror*, which was preached in Bangor, June 1, 1856, by Rev. Joseph H. Allen. Its style is a model of clearness and strength.

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## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

JUNE 11, 1856. — The Fifth Session of the Western Conference of Churches was held in Chicago, commencing this day. A full account of the proceedings will be found in another part of this Journal.

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JUNE 18. — A new Unitarian Church in Belvidere, Illinois, was this day dedicated to the worship of One God the Father. Sermon by Rev. A. B. Fuller of Boston.

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JUNE 18. — The Norfolk County Sunday-School Society held

## 106 RECORD OF EVENTS AND GENERAL INTELLIGENCE.

a meeting at Milton, and an Address was delivered by John Kneeland, Esq. of Dorchester.

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JUNE 18. — The North Middlesex Sunday-School Society held its first semiannual meeting in Littleton. A sermon was preached by Rev. F. Hinckley, late of Hartford, Ct.

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JUNE 22. — The Worcester Sunday-School Society held its twenty-second annual meeting in Bolton.

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JUNE 25. — Mr. William L. Gage was ordained pastor of the Unitarian Society in Manchester, New Hampshire. Sermon by Rev. Edward E. Hale of Worcester.

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JUNE 26. — The Anniversary Exercises of the Meadville Theological School were held this day. Discourses were preached by Rev. Dr. Hosmer of Buffalo, and Rev. J. H. Heywood of Louisville, Ky. Rev. Dr. Stebbins took leave of the institution. The following are the names of the Graduating Class: — Isaac Bailey, Hiram Dugan, T. B. Forbush, Morgan Packard, Henry Y. Rush.

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JULY 6. — Rev. Joseph Richardson of Hingham delivered interesting discourses upon the completion of fifty years of his ministry in that town. There was a large attendance in the church which has the honor of being the oldest structure of the kind in New England. Subsequently many of the parish called at the house of Mr. Richardson, who received cordial expressions of their affectionate regard. Mr. Richardson's voice and manner while preaching the discourses alluded to, indicated great vigor and rarely does protracted life leave so few marks of decline.

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JULY 15. — The Fortieth Anniversary of the Theological School in Harvard College was celebrated this day. The following are the names of the class then graduated: — Stephen Baker, George Bradford, Charles Carroll Fiske, Charles Carroll Vinal, Edwin Miller Wheelock. In the afternoon the Annual Di

course before the Alumni of the School was delivered by Rev. A. P. Peabody, D. D., of Portsmouth, New Hampshire, from the text, *Quit yourselves like men*, 1 Cor. xvi. 13.

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JULY 21. — At a meeting of the Society in Dedham of which Rev. Dr. Lamson is pastor, after voting to build a new vestry and procure a new organ, it was unanimously resolved to request the pastor to publish a volume of Sermons, at the Society's expense. Beside the gratification we feel in recording this evidence of the high appreciation of this scholarly divine, we look forward with interest to the appearance of a volume which will be a rich contribution to our theological literature.

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REV. OLIVER STEARNS of Hingham has been appointed President of the Meadville Theological School, and will enter upon the duties of that office on the third week in this month. That institution is fortunate in obtaining for its head a man of such eminent learning, ability, and character, and we confidently believe that much prosperity will mark its future course.

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REV. R. P. CUTLER of San Francisco felt compelled by declining health, and the depressing influences which have marked the recent history of that city, to resign his situation as pastor of the Unitarian Society. At a meeting of the parish there was a strong expression of a wish that he should not, at least at present, withdraw his services; and hopes are now cherished that Mr. Cutler will remain with the Society, certainly till the next spring.

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AGAINST many inducements, pecuniary and others, Rev. Augustus Woodbury has declined the urgent call he has received from the Westminster Society in Providence, and decided to continue a ministry in Lowell, from which even larger results may be expected after this proof of the disinterested spirit by which it is inspired.

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It gives us pleasure to learn that the library of four thousand volumes, lately belonging to Professor Lücke of Germany, and

## 108 RECORD OF EVENTS AND GENERAL INTELLIGENCE.

purchased for the use of the Divinity School in Cambridge, chiefly by the generosity of Col. B. Loring of Boston, has arrived in safety at the institution for which it is designed. It will make a very valuable addition to the means of there pursuing a theological education.

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THE Junior Class in the Divinity School in Cambridge consists of eight, with the expectation of another member at the beginning of the next Term.

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THE PROPOSED NEW PAPER. — Some unanticipated delay has been experienced in completing the arrangements for the publication of a new denominational organ. We are authorized, however, to announce, that a new paper will be issued on the 1st of January next. Though this will be accomplished under the direction of the Executive Committee of the American Unitarian Association, according to the plan set forth in their last Annual Report, and in pursuance of the vote passed at the last annual meeting of the Association, yet our friends may rest assured that moneys contributed for the Book Fund, or for the general purposes of the Association, will not be appropriated to sustain the paper. That will be provided for in another way, and on its own separate account. We are careful to state this distinctly, that the matter may be correctly understood. We wish also to add, that though the establishment of this new paper is a movement set on foot by the Association, it is not intended that the paper shall be an organ of the Association, or shall reflect the opinions and feelings of any organization, class, or section in the Unitarian body. It is intended to make it a representative of the ablest Liberal Christian thought of this country. The paper will not be devoted merely to theology and religion; but will have a literary and business department, and will offer its fresh and earnest word on the principal topics of the day. We are encouraged in the belief that an amount of talent will be brought to its support which will give it a place of which we need not be ashamed.

## ACKNOWLEDGMENTS.

DURING the months of June, July, and August, the following sums have been received : —

June 12.	For books sold in Easton, . . . . .	\$ 9.00
" "	Sunday-school cards, . . . . .	.50
" "	From Bolton, in addition, . . . . .	14.84
" 17.	Books, . . . . .	19.07
" 18.	From Hawes Place Church, South Boston, . . . . .	100.00
" 19.	" Canton, for Book Fund, . . . . .	17.04
" 23.	" Dr. Hedge's Society, Providence, in aid of Society in Lancaster, N. H. . . . .	53.00
" "	Books, . . . . .	46.55
" 27.	To make Rev. F. C. Williams a Life-Member, . . . . .	30.00
" "	Books in Kennebunk, Me. . . . .	18.00
" 28.	Books, . . . . .	1.50
" "	" . . . . .	18.73
July 2.	" sold in Ohio, . . . . .	200.00
" 8.	Quarterly Journals, . . . . .	2.00
" 10.	From Hon. Samuel Hoar, . . . . .	30.00
" "	Books, . . . . .	.60
" "	" . . . . .	2.61
" 12.	From Park Street Church, Portland, for Church in Kansas, . . . . .	140.00
" "	Books, . . . . .	5.07
" "	Quarterly Journals, . . . . .	2.00
" "	From New Bedford Society, for Church in Kansas, . . . . .	421.00
" "	From Taunton Society, for Church in Kansas, in addition, . . . . .	20.00
" "	For Quarterly Journal, . . . . .	1.00
" 19.	Quarterly Journals in Exeter, N. H. . . . .	16.03
" "	Books, . . . . .	42.64
" "	Quarterly Journals, . . . . .	19.00
" "	Books sold by Whittemore, Niles, & Hall, . . . . .	19.53

July	19.	Miss J. P. Watson, for India Mission, . . .	\$ 5.00
"	"	Quarterly Journals in Stow, . . .	8.00
"	"	From Rev. Mr. Ellis's Society in Charlestown, . . .	105.00
"	21.	From Miss Payson of West Cambridge, . . .	30.00
"	"	Quarterly Journal, . . .	1.00
"	22.	From Hickling, Swan, and Brown, . . .	7.00
"	"	Quarterly Journals, . . .	4.00
"	24.	Books sold by Phillips, Sampson, & Co. . .	14.00
"	26.	From Little, Brown, & Co. . .	14.00
"	"	Books, . . .	55.42
"	31.	From Rev. R. M. Hodges, . . .	10.00
"	"	" Friends in Bridgewater, to make Rev. R. M. Hodges a Life-Member, . . .	30.00
"	"	Books, . . .	2.00
Aug.	2.	To make Hannah L. Rantoul a Life-Member, . . .	30.00
"	3.	Books, . . .	33.42
"	11.	From Rev. Mr. Sears's Society in Wayland, . . .	21.07
"	12.	" Mrs. J. D. Steele, Pottsdam, Pa. . .	1.00
"	"	To make Rev. E. C. Bolles a Life-Member, . . .	30.00
"	15.	From Ticknor and Fields, . . .	7.00
"	"	Books, . . .	3.34
"	16.	" . . .	16.90
"	"	From Jewett & Co. . .	21.00
"	22.	From a Young Lady, for Book Fund, . . .	1.00
"	"	Books, . . .	11.70
"	"	Quarterly Journal in Littleton, . . .	11.00
"	25.	From Gould and Lincoln, . . .	7.00
"	"	" Rev. Mr. Bartol's Society in Lancaster, . . .	28.00
"	28.	Books, . . .	1.00
"	30.	Books sold in Grafton, . . .	37.22
"	"	From Friends in Sandwich, . . .	15.60
"	"	Books, . . .	17.25
"	"	" sold by E. C. Guild, . . .	7.06
"	"	" . . .	1.97
"	"	From Rev. Mr. Morison's Society in Milton, for Lancaster, N. H. . .	50.00

In addition to the above sums, there have been paid during the past quarter, in aid of the Church in Kansas : —

From Dr. Hosmer's Society, Buffalo, . . . .	\$ 100.00
“ First Unitarian Society, Lowell, . . . .	100.00
“ Second “ “ “ . . . .	28.26
“ Dr. Newell's Society, Cambridge, . . . .	481.00
“ Rev. Mr. Harrington's Society, Cambridge, . .	50.81
“ Dr. Lamson's Society, Dedham, . . . .	77.00
“ South Congregational Church, Boston, in addition to other sums given, . . . .	100.00
“ Hollis Street Church, Boston, . . . .	228.00
“ Rev. Mr. Brigham's Society, Taunton, . . . .	140.50
“ Rev. Mr. Parkman's Society, Staten Island, . .	251.00
“ Dr. Osgood's Society, New York, . . . .	150.00
“ Dr. Bellows's Society, “ . . . .	355.00
“ Rev. Mr. Nichols's Society, Saco, Me. . . .	44.28
“ Rev. Mr. Tiffany's Society, Springfield, . . .	200.00
“ Friends in Raynham, . . . .	25.00
“ a Lady in Templeton, . . . .	1.00
“ four Ladies in Boston, . . . .	5.00
“ a Friend in Cambridge, . . . .	5.00
“ Friends in Rev. Mr. Osgood's Society in Cohasset, .	31.00
“ Friends in Rev. Mr. Fuller's Society, Boston, . .	30.00
“ Collection at Tremont Temple, . . . .	25.00

In addition, likewise, to sums before acknowledged, the following amounts have been contributed, through Rev. Mr. Haley, for the Book Fund of the Association : —

From Brattle Street Society, Boston, . . . .	\$ 165.00
“ Society in Springfield, . . . .	506.00
“ “ “ East Cambridge, . . . .	37.23
“ “ “ Fitchburg, . . . .	243.00
“ Rev. Mr. Hall's Society, Dorchester, . . . .	419.00



## WESTERN DEPARTMENT.

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[Under the editorial care of Rev. W. D. HALEY of Alton, Illinois, to whom all communications for its pages are to be addressed.]

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### PROCEEDINGS OF THE FIFTH ANNUAL SESSION OF THE CONFERENCE OF WESTERN UNITARIAN CHURCHES, HELD AT CHICAGO, JUNE 11 – 15, 1856.

THE Introductory Discourse before the Conference was delivered in the Unitarian Church on Wednesday evening by Rev. W. G. Eliot, D. D.

On Thursday morning the Conference was opened with prayer by the President, Rev. G. W. Hosmer, D. D. After some appropriate introductory remarks by the President, the business of the session was commenced by the appointment of the following Committees:—

*Committee on Members.* Rev. A. H. Conant and Rev. W. D. Haley.

*Committee on Business.* Rev. Dr. Eliot, Rev. J. H. Heywood, and Mr. McElwood.

*Committee on Finance.* Messrs. Carter, Lovering, and Merrill.

*Reports from the Churches.*— Verbal reports were made from the churches, which gave marked evidence of a rapid increase of strength during the year. It is impossible to do justice to this most interesting feature of our Conference in any outline of what was said. The Secretary prefers, there-

fore, to present the statistics so far as they were obtained, with the caution to the reader that these tables are necessarily quite imperfect. In a year or two we hope so to carry out our system as to be able to show at a glance the actual condition of our Western churches. From the reports of fifteen churches, the following results were obtained:—

Number of families	. . . . .	1,285
“ “ communicants	. . . . .	904
Average attendance	. . . . .	2,380
Baptisms during the year	. . . . .	92
Marriages	. . . . .	89
Funerals	. . . . .	46
Value of Church Property	. . . . .	225,500
<i>Sunday Schools</i> :—Number of Scholars	. . . . .	1,116
Number of Teachers	. . . . .	186

#### FRIDAY, JUNE 13TH.

After the usual Prayer-meeting, the Conference was called to order by the President, at half past nine o'clock.

The first business in order was a report from the Committee on Business, who recommended the following order for the action of the Conference:—

1st. That the Conference hold an afternoon session on each day, commencing with to-day.

2d. That the following be the order of business:—

1st. Reports from the Churches.

2d. Remarks from Eastern brethren.

3d. Report of Executive Committee on plan of action for the ensuing year.

4th. Mr. Shippen's Report and Resolutions.

5th. Unfinished business.

6th. New business.

On motion of Rev. A. H. Conant, the report was adopted.

The Committee on Members reported delegates from Rockford, Springfield, Peoria, Elgin, Quincy, Dixon, Camp-ton, Geneva, Belvidere, Lockport, and Alton, Illinois; St. Louis, Mo.; Louisville, Ky.; Buffalo, N. Y.; Marietta and Cincinnati, Ohio; Lafayette, Ind.; Detroit and Kalamazoo, Mich.; Meadville, Pa.; Fond du Lac, Madison, and Milwaukee, Wis.; Keokuk, Iowa; and Atlanta, Ga.

Visiting delegates were present from the Meadville Divinity School, the American Unitarian Association, and the Christian Denomination; also from New York, Brooklyn, Rochester, and Syracuse, N. Y.; Boston, Taunton, Cambridge, and Medford, Mass.; Kennebunk and Calais, Me.; Baltimore, Md.; and Pittsburg, Penn.

The narratives from the churches were resumed, and interesting letters were read from Lafayette, Indiana, and other places, calling for the preaching of Unitarianism, and speaking confidently of the result.

When the narratives were concluded, Rev. J. H. Heywood moved, and it was voted unanimously, —

“That the representatives of the American Unitarian Association, of the Eastern Unitarian churches, of the Christian Denomination, and of any other churches or associations who may be present, and who feel an interest in the objects proposed by the Western Unitarian Conference, be cordially invited to take part in its discussions.”

The President introduced Rev. Mr. Scott, a Baptist clergyman of Illinois, who had recently embraced Unitarian views of Christianity.

REV. MR. SCOTT then stated that his early education had been of the Orthodox kind. He gave his opinion of what he now considered was true religion. He had been preaching at Dundee, but had been induced to seek relations that would correspond with his own theological convictions.

REV. DR. LOTHROP, President of the American Unitarian Association, adverted to the usefulness of that society; he spoke of its general interest in Western matters, of its East Indian mission, and especially of its efforts to establish a useful literature. Their Quarterly Journal has a large circulation, and scarcely a week passed but the Secretary received some communication indorsing the sentiments therein expressed. He contended, however, that they wanted a more direct channel of communication, and that this could be found in the establishment of a weekly newspaper, — a proposition which had already received the favorable consideration of those members of the Association to whom the matter had been presented. The paper would, if established, contain articles of a secular, literary, and theological character; and it would be conducted in a free, wise, and generous manner. It might be published simultaneously at Boston and New York, and would have a corps of contributors, men of mind who were known to the country, as well as editors in the various departments alluded to. The friends of the New York Christian Inquirer had spoken favorably of the project; and although no pledges had been given, he had no doubt but the matter would prove successful. Such a paper, when conducted by wisdom and power would draw them together.

In reply to a question from one of the delegates present, Dr. Lothrop stated that it was not desirable on his part that the *Quarterly Journal* should be stopped.

REV. J. H. HEYWOOD stated that the articles in the Journal were written with ability; and he hoped the work would not be stopped.

REV. MR. PIERPONT, having been called on, stated that he was neither a delegate nor a representative to this Conference, and did not know if he had a right to address it.

**THE CHAIRMAN.** — You are one of our friends from the East, Mr. Pierpont, and as such we call upon you.

**MR. PIERPONT** thanked the meeting for the courtesy extended to him, and remarked that the establishment of a paper, as proposed by Dr. Lothrop, was involved with certain grave considerations, nor could any question more important be brought up before the Conference. Mr. Pierpont then referred to the particular opinions which the secular part of the paper might advocate or defend. Would it preach up the doctrine of temperance, or would the question of slavery receive any attention at the hands of the editor? He thought that, if so, it would not be well received by the brothers from Louisville or Baltimore. He also wished to learn whether the denomination would be shown as a progressive one, or whether the paper itself would assume the bold, manly tone of the New York Independent. He was not much of a writer himself, but remembered in early times writing some lines the words in which rhymed, and he took them to the editor of a paper. He felt a pleasurable surprise at seeing them published a few days afterwards, and, encouraged with his first success, he tried his hand a second time. He brought another composition to the editor, — he examined it, studied it for an hour, and said, "I would like to publish it if I dared, for I believe it true, every word; but your last contribution to our columns cost our publisher thirty subscribers, and I believe, if I were to publish this one, it would cost him three hundred at least." He therefore wished to know if the paper would come out boldly, and discuss public questions openly and fearlessly.

**REV. DR. FARLEY** of Brooklyn, New York, had come from the Atlantic seaboard to rejoice with them at this Conference, and he felt cheered with the progressive strides Unitarian Christianity was making in the West. He expressed

his sympathy and co-operation with his brethren in the West, and eloquently concluded by stating that he had found a general under-current of warm sentiment that flowed at all these Western Conferences ; and he hoped when he returned that it would accompany him there, and that he would be enabled under its influence to nourish the old trunk, and that it would bring forth anew good fruit, lasting even unto the end of time.

REV. MR. BRIGHAM came as a delegate from one of the oldest churches in the land, from the old colony of Massachusetts. He brought with him the greeting of his friends in the East to their brethren in the West. Mr. Brigham alluded to his friend Mr. Haley, as having made his first attempt at public speaking in his church, and referred to Mr. Ward of St. Louis, who, he believed, would soon be as distinguished in that city for his power of doing good, as his friend Mr. Tuckerman was in Boston for usefulness and charity. He concluded a very eloquent speech by congratulating the Conference upon the spirit of progress and unanimity that characterized their proceedings, and felt much pleasure in having had the honor of participating in their deliberations.

ELDER ADAMS from Wisconsin gave a lively account of the efforts made by him to diffuse the truths of a liberal faith in that State. He had heard eloquent remarks made on the beneficent power of prayer by the President, and gave a glowing description of its efficacy and power, and concluded by remarking, that the little ray of light, no bigger than his hand, that rose in the East, had grown greater and greater, and, extending itself, was shedding the refulgent light of the truth on the West, carrying conviction to men's hearts of the power and glory of Christianity.

REV. G. DEAN said this meeting was of great interest to

him. Five years ago he had lived in this State at the town of Henry, and had there become acquainted with one of those men who help to make the West what it is in the great march of progression. It was to such men as these, that religion was indebted for its extension and usefulness, and it was that glow of fervent piety and prayer which, resting on the hearts of such men, becomes the nucleus of a great success in the blessed truths of religion. He came from the State of New Jersey, and he was rejoiced to find here more real and determined workers than he left in the East. The fact was, the people of the West had proved themselves more of the Yankee than the Yankees themselves ; as for differences of opinion he said :

“ For modes of faith let senseless bigots fight ;  
He can't be wrong whose life is in the right.”

Mr. Dean gave an account of his experience in the West, of the meetings he had attended, and of the enthusiasm with which he felt possessed when he broke loose from school and started through the backwoods to preach the Gospel of Christianity and truth.

WILLIAM GREENE, Esq. of Cincinnati, having taken the chair, in the absence of the Rev. Dr. Hosmer, proceeded to state that he had a pleasing task to perform before adjournment from this forenoon's session. A number of the pupils of the Rev. Dr. Stebbins, who were present at this Conference, had handed to him a testimonial, accompanied with an Address, which they desired to present to their old friend and Professor at the School, who was taking part in their deliberations.

The following communication was then read by Mr. Greene, who presented, in behalf of the signers, a set of silver knives in a handsome morocco case.

*“ Chicago, June 13, 1856.*

**“ REV. DR. STEBBINS :—**

**“ Dear Sir, — You are about to retire from the important post which you have held for twelve years, and we believe that, if the words ‘ Well done, good and faithful servant ! ’ were ever properly uttered to a human being, they may now be addressed to you.**

**“ Several of your old pupils in attendance upon the Western Conference of Unitarian Churches ask you to accept this as a slight token of the lively gratitude with which we shall ever cherish the memory of your fidelity as a teacher. Wherever you may go, our blessings and our prayers shall attend you.**

**“ THOMAS J. MUMFORD,  
WILLIAM D. HALEY,  
THOMAS S. LOTHROP,  
C. G. WARD,  
C. A. STAPLES,  
L. C. KELSEY,  
JOHN MURRAY.”**

Dr. Stebbins had received no previous intimation of the intention of his former pupils, and his acknowledgments were given in words and with emotions which sunk deeply into the hearts of all present. May God ever reward him for his signal usefulness to scores of young men who have been prepared for the ministry under his watchful care!

The session adjourned until three o'clock, P. M.

#### AFTERNOON SESSION.

At three o'clock the Conference was called to order by William Greene, Esq. The following Resolutions were then offered by the Rev. Dr. Eliot of St. Louis, and passed unanimously, although the third called forth an animated debate.

**“ Resolved, That the original design of the Annual Conference was to increase the religious zeal of our churches, and personal religion of our members, and that, thus far, by the blessing of God, this end has been attained sufficiently for our reward and encouragement.**



*“ Resolved, That the minister of Jesus Christ who would succeed in the West must be willing to labor in season and out of season, ‘ come life or come death,’ for his Master’s sake.*

*“ Resolved, That one of the first steps in the organization of new societies should be the administration of the Lord’s Supper, thus making the religious element the prominent idea, and building on Christ as the corner-stone of the Church.*

*“ Resolved, That regular meetings for prayer and religious conference should be held in every congregation, however small, as an indispensable means of spiritual life and growth.*

*“ Resolved, That the Sunday School is the nursery of the Church, and that the religious education of children should be so directed, that, as they come to mature years, they shall be led by an easy progress, and as a natural result, to the communion-table of Christ.”*

Rev. Mr. Shippen’s Report was then presented, published in the New York Christian Inquirer. The following resolutions appended to the Report were read, the discussion of which occupied the whole evening.

1st. That the Church is the embodiment of Christian discipleship and activity, and should be recognized as co-extensive with the parish.

2d. By recognizing and fulfilling a practical mission, the Church would gain a more thorough fellowship and vitality within, and win a larger respect and confidence in the world at large.

The debate developed a unanimity of feeling upon the subject, and the hour of adjournment having arrived, the Conference separated to meet the next morning.

#### SATURDAY, JUNE 14TH.

The Conference was called to order at half past nine o’clock. On motion of the Secretary, the rules were suspended for half an hour to give opportunity for remarks from Eastern brethren. REV. A. B. FULLER responded.

An invitation was received from the Rock Island Railroad Company to participate in an excursion over that road, which was gratefully accepted.

On resuming the regular business, the Report of the Executive Committee was presented by Rev. J. H. HEYWOOD.

### REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee would respectfully present the following as their annual statement:—

From the accompanying reports of the Treasurer, it will be seen that the contributions to the Conference during the past year, inclusive of a small balance in the Treasurer's hands at its commencement, have been	\$ 2,765.44
Its appropriations during the year have been	2,579.08
Leaving in the Treasurer's hands a balance of	<hr/> \$ 186.36

The Treasurer's report, which is full and explicit, shows that the appropriations have been made for these several purposes: To aid new churches and missionaries; to assist students at the Meadville Theological School; to diffuse valuable books and tracts; and to meet the current expenses of the Conference.

It affords your Committee much pleasure to be able to state that they have every reason to believe that the appropriations made have been productive of real and enduring good. The churches and missionaries aided have proved themselves worthy of aid by their energy, perseverance, and earnest devotion to the work confided to them. The books and tracts have been received with interest and gratitude, and the Meadville School now, as always, commends itself to the confidence of the Conference.

The year's experience has confirmed and strengthened the testimony borne by the previous years to the invaluable service which the Conference renders to all connected with it. Through its instrumentality, our churches have come to know and to love each other. A spirit of sympathy and fraternal affection has been

awakened, which has inspirited and blessed all our hearts. We have verified the precious words of the Saviour, that it is more blessed to give than to receive, and certainly we have been more than doubly blessed, for we have all had the privilege both of giving and receiving; and if some of our number have, through the providence of God, been enabled to make pecuniary contributions, not indeed by any means as large as they would desire, but which have somewhat facilitated the accomplishment of the objects proposed, they have been a thousand-fold repaid; — no, not repaid, but rewarded by the spirit of self-sacrifice and Christian devotedness which they have witnessed in the men and churches occupying the missionary field, and which they fondly trust has imparted itself, and will more and more impart itself, to all who witness it, and are profoundly grateful for it. We are all beneficiaries of the Conference. It is an inestimable benefactor to every church connected with it.

And if the experience of the past year is gratifying, still more cheering is the prospect for the years to come. From all quarters do we hear of awakening interest in Liberal Christianity. Assurances are daily, almost hourly, given us, that there are multitudes whom no man can number hungering and thirsting for the spiritual nourishment which Christianity, as understood and presented by our churches, can richly give. We do not undervalue the services which other denominations and religious associations are rendering to the cause of the religion which is dear to all our hearts. They are all acting according to their conscientious convictions of truth and duty, and to every honest and earnest laborer in Christ's vineyard, by whatever name he may be known, we bid God-speed. But a special work is given to us to do, — a work intimately connected with the spiritual life and happiness of souls, to whom the truths presented by Unitarian Christians are as the bread of life, angels' food. Man liveth not by bread alone, but by every word of God. On all sides we hear the cry for that soul-sustaining word. The demand is for living men and living books.

Many are the towns and villages, scattered through this vast Western country, which are now ready and eager to have churches

founded on the basis of Liberal Christianity. In Lafayette, Ind., our friends have given assurance of their wishes and purposes, by subscribing \$ 600 at once towards paying the salary of a minister, and guaranteeing a good place for worship. In Burlington, Davenport, Muscatine, and Dubuque, Iowa, Springfield and Galena, Ill., St. Paul, Min., and many other places, churches could speedily be formed, had we only men enough to minister to them. The great need now is of earnest, self-sacrificing, Christ-loving men. Such men, no matter in what numbers they may appear, can find constant employment. The field is white for the harvest.

It appears to your Committee that the wisest plan for the Conference in the distribution of the money contributed is, while turning a deaf ear to no earnest cry for aid, to render the most efficient aid possible every year to such churches as manifest most Christian vitality, and which afford best promise of soon becoming able to sustain themselves, and to lend a helping hand to others.

Your Committee would also most earnestly recommend to the Conference the employment of one or more Colporteurs, who shall devote their time to preaching, as they find opportunity, and to circulating religious books.

In this connection your Committee, in behalf of the Conference, would heartily thank the American Unitarian Association for the noble effort which it is now making to supply the whole country with most valuable religious works, — efforts which we are sure all our churches will appreciate, and will do all in their power to render successful. And gratefully would we acknowledge the kindly interest manifested in that Association by devoting so large a space in its Quarterly Journal to the publication of the Annual Report of the Conference.

All of which is respectfully submitted.

The report having been adopted, REV. DR. ELIOT moved the following resolutions : —

“ *Resolved*, That the contributions from the churches to the general fund shall hereafter be sent to the Treasurer as early as possible in the year, and the Secretary be instructed to address the

pastors of all the churches connected with the Conference, urging upon them the importance of complying with this recommendation.

*“ Resolved, That the Executive Committee be instructed to employ one or more itinerant missionaries, or Colporteurs, as in their discretion the means of the Conference may justify and occasion may demand, whose duty it shall be to distribute and sell books and tracts in the districts to which they are appointed.*

*“ Resolved, That the call for assistance in building the church at Peoria is worthy of special consideration, and although the funds of the Conference are not large enough to justify an appropriation to the purpose, that the several churches belonging to the Conference be solicited to render the assistance which is absolutely needful for its success.”*

The resolutions passed unanimously.

#### MR. SHIPPEN'S RESOLUTIONS.

The resolutions moved by Rev. Mr. Shippen yesterday were taken from the table, and by request of the mover, withdrawn.

#### ANTIOCH COLLEGE.

The following report on Antioch College was presented by REV. DR. STEBBINS, and on motion adopted:—

“ The undersigned, who presented the condition of Antioch College to the consideration of the Conference last year, and on which action was then taken, respectfully presents the following statement of its affairs since that time, and his connection with them:—

“ The undersigned had proposed to raise \$ 25,000 to aid in freeing the College from debt, if within a time specified it should appear that the scholarship holders had raised and paid in a sum sufficient, with this \$ 25,000, to liquidate all claims against the College. It was also further conditioned, that sufficient funds

should be provided to insure the continuance of the educational departments of the College ; that the charter should be so amended as to prevent the accumulation of debt, the frequent and entire change in the Board of Trustees, and the ease with which the charter itself might be amended.

“ A committee was appointed to consider and report upon my proposition, and the state of the College generally. This committee reported that they would recommend that the Unitarians of the country raise \$ 25,000 for the purpose of aiding in the payment of the above debt, the money to be paid on condition : —

“ 1. That satisfactory evidence be given that the remaining portion of the debt, be it more or less, has been paid by the Christian denomination, and that the \$ 25,000 so subscribed and paid will free the College from debt, and leave its property entirely unencumbered.

“ 2. That the act of incorporation be so amended as to forbid the future contraction of debt by the College.

“ 3. That scholarships be issued to the subscribers of said \$ 25,000, or some other security of a satisfactory character given for the fulfilment of the above conditions.

“ The committee further recommended, as I had requested, that persons should be appointed to receive these funds when collected by me, and see them applied when the conditions were fulfilled.

“ As the scholarship holders did not fulfil my conditions, and as the committee in theirs had not limited the raising of the fund to them exclusively, I felt authorized to act on the broader basis of the committee, and, upon invitation of the Board of Trustees, met them at the College in October, 1855, to devise means for paying the College debts.

“ The utmost harmony prevailed at the meeting, and all the changes in the charter which had been proposed were made, and each contributor of \$ 100 or upwards was permitted to have the same right of *voting* in the affairs of the College as was had by a scholarship holder.

“ It was found, however, that the debt had been increased be-

yond the interest thereon by about \$18,000, which had been transferred, before the Board of Trustees came into power, from the endowment fund to the building fund, and which transference had been discovered but a short time previously to that meeting. It was some consolation to know that this \$18,000 was owed to the endowment fund, and when raised would enrich the College, and not outsiders; still it must be obtained by subscriptions from the public. I declined to add anything to the amount promised by the Unitarians, but intimated that, when the debts were all liquidated, perhaps the Unitarians would render further aid in furnishing an endowment for educational purposes.

“It was estimated that the whole indebtedness, April 1, 1856, would be \$110,000. This sum was to be raised in the following manner: \$25,000 were pledged by the Unitarians; \$30,000 were to be raised by the Christians west of Pennsylvania; \$30,000, by those between Ohio and New England; and \$25,000, in New England. And the Trustees resolved that, if the whole sum, or very near it, was not raised by the 1st of April, 1856, they would give up their charter.

“Renewed exertions were made to raise the funds, but several causes, among which was the severe winter, prevented success; and a meeting was called in New York city the last of January, 1856, which I did not attend, to see what could be done in the crisis. It was found that the subscriptions and pledges fell short of the amount which the Christians were to raise, from \$30,000 to \$35,000, their portion of the debt being \$85,000.

“To meet this deficiency, three bonds were given by reliable men, one for each section before named, to pay any balance which might remain due from their respective sections on the 1st of April, 1856. If they did not pay the balance in cash on that day, they were to pay seven per cent interest on it till they did pay it, which must be within two years at the furthest. The bondsmen, however, reserved to themselves whatever donations or bequests should be made to the College, till they should be entirely reimbursed in both principal and interest. So that if enough had not been subscribed or bequeathed to the College during these two years

which the balance might remain unpaid, still longer time might be given to solicit and retain bequests.

“ These bonds were not valid unless all the parties gave a similar bond, or paid in the full quota on April 1st.

“ Such a bond I could not give, nor did I feel authorized to attempt to raise the \$ 25,000 under those circumstances. It seemed to me that the conditions imposed by the Conference had not been met. Mine most certainly had not been. I therefore declined acting further on the subject.

“ Two gentlemen in New York, however, whose interest was equalled by their wealth, gave a bond for the \$ 25,000, and the collections are going on.

“ Should they succeed, as it is confidently believed by the friends of the College that they will, I am as desirous as ever that the Unitarians should raise the \$ 25,000.

“ All which is respectfully submitted.

“ RUFUS P. STEBBINS.”

#### LIBERAL CHRISTIANITY FUND.

The following report was received and accepted from the Disburser of the Liberal Christianity Fund.

“ The Disburser of the Fund for Liberal Christianity would report, for the information of the Western Unitarian Conference, that the income of the fund for the fiscal year 1855-6 has been \$ 1,000.

“ Out of this there has been paid towards the salary of one minister in Ohio, \$ 75; and towards the salary of another in Illinois, \$ 75; and for 31 libraries, each of the value of \$ 25, which have been appropriated to young ministers in New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, and Wisconsin, \$ 775. There has also been appropriated towards a permanent Ministerial Library for a Society in Illinois, \$ 25; and there is on hand awaiting appropriation \$ 50.

“ FREDERICK HUIDEKOPER.”

“ *Meadville, June 7, 1856.*



## KANSAS MATTERS.

Rev. A. H. Conant presented the following, which after several hours' discussion were withdrawn by the mover, in order to observe the rule, not to make the voice of the majority the *law* of the Conference. The opposition was not to the Resolutions, or to the discussion of the topics, but to taking a legislative action.

“Whereas, enormous outrages have been committed against our brethren of the Church in Kansas, and one whom we love as a Christian and statesman has been violently stricken down in the National Capital, we heartily respond to the sentiment of the American Unitarian Association, and adopt the resolutions passed at their late annual session in Boston, with only the change of name to make them our own.

“*Resolved*, That the members of the Western Conference of Unitarian Churches here gathered, express their strong indignation in view of the outrages to which the freemen of Kansas have been and are subjected, and likewise our strong sympathy with our brethren in that Territory, in this hour of their oppression and trial.

“*Resolved*, That we who are here present in this meeting of the Western Conference of Unitarian Churches offer our deepest sympathies with Senator Sumner, and while admiring his manly course, and indignant at the barbarity of the slave power which has attempted to silence him by a brutal outrage, we pray that he may soon be restored again to his commanding position of influence before the American people.”

Mr. Borden of Peoria offered the following amendment to the second resolution:—

“*Resolved*, That while it is not the province of this Conference to express any political opinion, we nevertheless wish to utter our heartfelt sympathy with Senator Sumner, a Christian brother, and our grief and indignation at the outrage committed upon his person while in the discharge of his duties in the Senate of the United States.”

Pending the discussion of these resolutions, the Conference adjourned.

### SATURDAY AFTERNOON.

The Conference was called to order at half past 3 o'clock. The discussion of the above resolutions terminated, as above stated, in their withdrawal.

### NEXT SESSION.

Rev. W. G. Eliot, on behalf of the church at Alton, invited the Conference to hold its next session in that place. The invitation was unanimously accepted. The Conference then proceeded to the election of the officers for the ensuing year. The following gentlemen were re-elected:—

President, Rev. Dr. Hosmer of Buffalo. Vice-Presidents, William Greene of Cincinnati, and S. A. Ranlett. Recording Secretary, W. D. Haley. Corresponding Secretary, A. A. Livermore. Treasurer, William Goodman. Executive Committee, J. H. Heywood, N. P. Sprague, W. G. Eliot, U. T. Howe, and Artemas Carter.

Thanks were unanimously passed to the Chicago Daily Tribune for its courtesy in reporting the proceedings of the Conference. Thanks were also passed to the proprietors of the Tremont House, to the Young Men's Association, to the Galena and Chicago Union, the Rock Island, and the Alton and Chicago Railroad Companies, for the courteous manner in which they had favored the members of the Conference. The thanks of the Conference were unanimously passed to Messrs. Burley, Beecher, and Gray, the gentlemen forming the Committee of Reception, and to those citizens who had extended their hospitality to the members of the Conference and its invited guests.

On motion of Mr. Steele of Buffalo, the following resolution was unanimously adopted: —

*“Resolved, That the Conference approve the project for establishing a newspaper as proposed by the American Unitarian Association, and explained to this Conference by Rev. Dr. Lothrop.”*

An affectionate tribute was passed to the memory of the year's dead; in which reference was made to Mrs. Mumford and Mrs. Kelsey, by Rev. J. H. Heywood, and to Mann Butler, Esq., by W. G. Eliot.

Prayer was offered by Rev. Dr. Hosmer, the President, and after singing the Doxology, the Conference adjourned.

The following works are for sale at the Home of the  
American Unitarian Association, 21 Bromfield Street. —

Tracts of the A. U. A. complete	26 vols.	\$ 13.00
Channing's Works.	3 vols.	2.00
Channing's Memoirs.	3 vols.	1.50
Memoir of Mrs. Ware.	1 vol.	1.25
Memoir of H. Ware, Jr.	1 vol.	1.25
Works of H. Ware, Jr.	3 vols.	3.00
Scars & Regeneration.	Fifth Edition.	.37
Ellis's Doctrinal Lectures.		.20
Peabody's Doctrinal Lectures.		.62
Barnes's Doctrines of Christianity.		1.00
Ware's Christian Character.		.25
Child's Matins and Vespers.		.25
Channing's Thoughts. Selected by H. A. Miles.		.20
Wilbur's Unitarian Principles confirmed.		1.25
Norton's Statement of Reasons.		1.25
Theological Essays. Noyes's Collection.		1.25
The Bad and the Good. Second Edition.		.60
Christian Doctrine of Prayer. By J. F. Clarke.		.50
Barnes's Objections to Unitarian Christianity.		.37
Sermons on Orthodoxy. By J. H. Allen.		.75
Blade News. By N. Worcester.		.37
Gospel Narratives. By H. A. Miles. 9th Thousand.		.26
Norton's Genuineness of the Gospels.	3 vols.	4.00
God and its Consequences.		.15 and .17
Parkman's Offering of Sympathy. New Edition.		.75
Sermons on the Christian Body. By C. A. Bartol.		.87
Graces of God. From C. A. Bartol.		.20
The Altar at Home. Fifth Edition.		.50
Channing. Select Volume.		.60
Norton's Translation and Notes.	3 vols.	5.00
Four Thoughts on Old Times.		.35
The Trinitarian Faith Examined.		.35
The Unitarian Faith Established.		.35
The Discipline of Sorrow. By Dr. Eliot.		.30
Sunday School Liturgy.		.25



1970-1971 1972-1973 1974-1975 1976-1977 1978-1979 1980-1981 1982-1983 1984-1985 1986-1987 1988-1989 1990-1991 1992-1993 1994-1995 1996-1997 1998-1999 2000-2001 2002-2003 2004-2005 2006-2007 2008-2009 2010-2011 2012-2013 2014-2015 2016-2017 2018-2019 2020-2021 2022-2023 2024-2025 2026-2027 2028-2029 2030-2031 2032-2033 2034-2035 2036-2037 2038-2039 2040-2041 2042-2043 2044-2045 2046-2047 2048-2049 2050-2051 2052-2053 2054-2055 2056-2057 2058-2059 2060-2061 2062-2063 2064-2065 2066-2067 2068-2069 2070-2071 2072-2073 2074-2075 2076-2077 2078-2079 2080-2081 2082-2083 2084-2085 2086-2087 2088-2089 2090-2091 2092-2093 2094-2095 2096-2097 2098-2099 2100-2101 2102-2103 2104-2105 2106-2107 2108-2109 2110-2111 2112-2113 2114-2115 2116-2117 2118-2119 2120-2121 2122-2123 2124-2125 2126-2127 2128-2129 2130-2131 2132-2133 2134-2135 2136-2137 2138-2139 2140-2141 2142-2143 2144-2145 2146-2147 2148-2149 2150-2151 2152-2153 2154-2155 2156-2157 2158-2159 2160-2161 2162-2163 2164-2165 2166-2167 2168-2169 2170-2171 2172-2173 2174-2175 2176-2177 2178-2179 2180-2181 2182-2183 2184-2185 2186-2187 2188-2189 2190-2191 2192-2193 2194-2195 2196-2197 2198-2199 2200-2201 2202-2203 2204-2205 2206-2207 2208-2209 2210-2211 2212-2213 2214-2215 2216-2217 2218-2219 2220-2221 2222-2223 2224-2225 2226-2227 2228-2229 2230-2231 2232-2233 2234-2235 2236-2237 2238-2239 2240-2241 2242-2243 2244-2245 2246-2247 2248-2249 2250-2251 2252-2253 2254-2255 2256-2257 2258-2259 2260-2261 2262-2263 2264-2265 2266-2267 2268-2269 2270-2271 2272-2273 2274-2275 2276-2277 2278-2279 2280-2281 2282-2283 2284-2285 2286-2287 2288-2289 2290-2291 2292-2293 2294-2295 2296-2297 2298-2299 2300-2301 2302-2303 2304-2305 2306-2307 2308-2309 2310-2311 2312-2313 2314-2315 2316-2317 2318-2319 2320-2321 2322-2323 2324-2325 2326-2327 2328-2329 2330-2331 2332-2333 2334-2335 2336-2337 2338-2339 2340-2341 2342-2343 2344-2345 2346-2347 2348-2349 2350-2351 2352-2353 2354-2355 2356-2357 2358-2359 2360-2361 2362-2363 2364-2365 2366-2367 2368-2369 2370-2371 2372-2373 2374-2375 2376-2377 2378-2379 2380-2381 2382-2383 2384-2385 2386-2387 2388-2389 2390-2391 2392-2393 2394-2395 2396-2397 2398-2399 2400-2401 2402-2403 2404-2405 2406-2407 2408-2409 2410-2411 2412-2413 2414-2415 2416-2417 2418-2419 2420-2421 2422-2423 2424-2425 2426-2427 2428-2429 2430-2431 2432-2433 2434-2435 2436-2437 2438-2439 2440-2441 2442-2443 2444-2445 2446-2447 2448-2449 2450-2451 2452-2453 2454-2455 2456-2457 2458-2459 2460-2461 2462-2463 2464-2465 2466-2467 2468-2469 2470-2471 2472-2473 2474-2475 2476-2477 2478-2479 2480-2481 2482-2483 2484-2485 2486-2487 2488-2489 2490-2491 2492-2493 2494-2495 2496-2497 2498-2499 2500-2501 2502-2503 2504-2505 2506-2507 2508-2509 2510-2511 2512-2513 2514-2515 2516-2517 2518-2519 2520-2521 2522-2523 2524-2525 2526-2527 2528-2529 2530-2531 2532-2533 2534-2535 2536-2537 2538-2539 2540-2541 2542-2543 2544-2545 2546-2547 2548-2549 2550-2551 2552-2553 2554-2555 2556-2557 2558-2559 2560-2561 2562-2563 2564-2565 2566-2567 2568-2569 2570-2571 2572-2573 2574-2575 2576-2577 2578-2579 2580-2581 2582-2583 2584-2585 2586-2587 2588-2589 2590-2591 2592-2593 2594-2595 2596-2597 2598-2599 2600-2601 2602-2603 2604-2605 2606-2607 2608-2609 2610-2611 2612-2613 2614-2615 2616-2617 2618-2619 2620-2621 2622-2623 2624-2625 2626-2627 2628-2629 2630-2631 2632-2633 2634-2635 2636-2637 2638-2639 2640-2641 2642-2643 2644-2645 2646-2647 2648-2649 2650-2651 2652-2653 2654-2655 2656-2657 2658-2659 2660-2661 2662-2663 2664-2665 2666-2667 2668-2669 2670-2671 2672-2673 2674-2675 2676-2677 2678-2679 2680-2681 2682-2683 2684-2685 2686-2687 2688-2689 2690-2691 2692-2693 2694-2695 2696-2697 2698-2699 2700-2701 2702-2703 2704-2705 2706-2707 2708-2709 2710-2711 2712-2713 2714-2715 2716-2717 2718-2719 2720-2721 2722-2723 2724-2725 2726-2727 2728-2729 2730-2731 2732-2733 2734-2735 2736-2737 2738-2739 2740-2741 2742-2743 2744-2745 2746-2747 2748-2749 2750-2751 2752-2753 2754-2755 2756-2757 2758-2759 2760-2761 2762-2763 2764-2765 2766-2767 2768-2769 2770-2771 2772-2773 2774-2775 2776-2777 2778-2779 2780-2781 2782-2783 2784-2785 2786-2787 2788

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AMERICAN UNITARIAN ASSOCIATION.

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## CONTENTS.

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\* The Office of the Association is at 21 Bromfield Street, Boston. The Secretary will usually be there every day from 12 to 2 o'clock.

Applications for Preachers may be made to the Rev. Charles Briggs, at the same place. The office of the Treasurer is likewise in the Rooms of the Association, and remittances of money may be made to him there. Subscriptions received for the Quarterly Journal, — price only one dollar per annum. All standard Unitarian books for sale. For prices, see third page of cover.

THE  
QUARTERLY JOURNAL.

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Vol. IV.      BOSTON, JANUARY 1, 1857.      No. 2.  
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THOUGHTS FOR THE NEW YEAR.

As it is our privilege to have our humble pages laid in the pews of our churches, and in the scarcely less sacred retreats of pure and happy homes, we feel that we may properly begin the first number of our Journal for this year by offering those kind wishes which are appropriate to the season, and by an allusion to some reflections with which it may be well that both writer and reader should commune.

We do not intend to set forth those commonplace moralities which, though not needed at all at a season that lifts up its own solemn voice, are yet annually uttered in wearisome reiteration. It is not our object to preach or exhort: we aim at a higher privilege, — to indulge in the talk of a friend.

Invited by this thoughtful period of time to the clearest self-inspection, and to the utmost sincerity of speech, we meet a question relating to *our position in the Christian*



*world.* As Unitarian Christians, is our position one that we like? Is it friendly to our personal growth in religion? Is it a position which, in the light of these passing years, we may survey with satisfaction and joy?

Let it not be thought that these questions suggest a foregone conclusion, and that, according to familiar and stereotype methods, we shall proceed to eke out an affirmative reply. Not so. The subject is open for reflection on all sides. There is much to be said, by way of painful confession, towards a negative answer. Indeed, it may be that the negative answer is the true one. At any rate, it is important that we examine the matter carefully. How much more important is it than other matters which we look into at this season, for it relates to the gain or loss of the soul!

"Painful confession," we said. We are free to make it. There is something infelicitous in belonging to a *small* denomination of Christians. It favors narrow ways of thought. What a help, too, to one's religious sensibilities to have them in close sympathy with those of multitudes of believers, — to be lifted up by the waves of an ocean, rather than by those of a petty lake! Moreover, it is the law of each denomination to attach an undue importance to what is peculiar to it; and "Liberal Christianity" too often has more of the adjective than of the substantive. Let it be that the Unitarians constitute, what is sometimes claimed for them, the advanced party in the search for truth. There is a quietness and repose belonging to the main body of the Church militant, which no advanced party can share. Something accepted, fixed, and settled, — this is the want of many souls; and it is not much to be for ever on the alert for something new, if one is to be "ever learning, and never coming to a knowledge of the truth." And then add to all, the ruling spirit of Unitarians, — their individualism. See how it almost ne-

cessarily ends in a want of friendly co-operation and fraternal sympathy, in coldness, and a sort of stoical and selfish indifference, not to the general claims of humanity, but to the specific subject of religion.

Here is a sad catalogue of infelicitous circumstances growing out of our religious position. It might be extended. We know of souls on whom there is here laid a serious and heavy burden, and it has brought doubts and questionings to their minds. We know of such, do we say? — we have felt this burden ourselves. What does a thoughtful regard for our own personal improvement in religion demand that we should do? We trust we have not been indifferent to that question hitherto; it is one which may well come up for settlement, with other searching inquiries of the new year.

We shall not undertake to answer it for others. He who searches the heart may see that we do not know how to answer it correctly, even for ourselves. We say only that we have *thought* of this subject, yes, and have pondered it, and have asked light upon it from Him who giveth wisdom profitable to direct. And certainly no decision one way or the other can be so momentous as the question, whether we have examined this whole subject in the light of duty, and settled it on a basis which shall lead to renewed Christian diligence and activity.

Not blinded, then, to many influences unfavorable to religious improvement, growing out of the position held by Unitarian Christians, we may indicate the grounds of preference which lead us to stand where we stand, and make us wish to be more active among those with whom is such fellowship as we have.

We feel bound, first of all, by our *clear judgment of the truth*. We review, point after point, the Unitarian faith, —

the oneness of God the Father, the subordination and dependence of the Lord Jesus Christ, his mission a spiritual ministration of motives and means to save the world from sin, the capacity of the human soul to receive Christian influences, and to be lifted up and regenerated by it, the great remedial design of the Gospel, and the light and hope it sheds upon the destiny of man. We can do no otherwise than believe these truths. The everlasting hills do not stand firmer. - Judged by the inspiration that is in our own understanding, and by that other inspiration which is the written Word, we feel sure that this is the truth of God, the substance of the Gospel, which is yet to flow in a deep and broad current, however small, through human corruptions, may be the stream now. When Dr. Johnson was urged to become a Roman Catholic, he said he would, "did not an obstinate rationality prevent." We have a "rationality," too, which binds us where we are. Its glory is, that here it is "obstinate." The clear judgment of the truth is the great bond of the moral world. False to that, we could be true nowhere. Though surrounded by the most pleasing circumstances, our position would be, centrally, an hypocrisy and a lie.

If there be advantages in membership with a large denomination, we must not overlook the fact that there are disadvantages too. At least, some hints to this effect have occasionally reached our ears. We have heard of the intolerance of large religious parties, visiting with crushing power any one who ventures to step aside from the beaten path, not of inquiry, but of assertion. Moreover, the measures and spirit of a powerful sect, adapted to win the sympathy of the largest number, must often be what a reflecting man can hardly approve; and the alternative will be before him, either to stifle his own sincere convictions, or to expose him-

self to the omnipresent *espionage* and unmitigated tyranny of opinion. We fancy that a pretty long list can be made out of men who have found their connection with a large religious party a snare and fetter to their souls; and they have generally been the highest and noblest spirits of the body to which they have belonged.

This suggests the fact which amply compensates for many of the infelicities of our position as Unitarians, — our freedom. With us no one presumes to come between God and our own souls. No creed offers a Procrustes bed on which we must be stretched; no synod can gratify its lust for power by arraigning us as a culprit; no ambitious heresy-hunter can bring himself into notoriety by raising against us an ecclesiastic hue and cry; no "Right Reverend Father in God" can dictate to us where we must bow and where we must kneel. One of the German poets — Herder, we believe — alludes to the pleasure he enjoyed, as a boy, when, immured in the prison of his school-room, he bored holes with a gimlet through the wooden walls, and feasted his eyes with the prospect of the free fields without. How many in all sects are boring gimlet-holes through the walls of their theological prisons, and looking out longingly upon the freedom which, thank God! we enjoy.

It is true, the great question is, What grows up under this freedom? If the field produces nothing but weeds, better fence it in with a strong wall, and place it under the care of a strict overseer. Weeds and waste no doubt there are within our borders. We are not blind to them. Still less do we refuse to mourn over them. But, we add, it holds to reason that the tree which stands forth in the free field, and battles with every wind of heaven, will have a depth of root, and a vigor of growth, to which the same plant, if housed or walled, will not attain. Or, to drop the figure, there is in

the Unitarian ranks a strength of faith in the Gospel of Jesus Christ which might stand a comparison with that cherished in any other denomination of believers. This is evinced, not merely by the fact that some of the profoundest defences of Christianity have been furnished by Unitarian authorship, but by the other fact that types of the most fresh, attractive, and devoted private Christian life have not been unknown in the same little brotherhood.

Looking out from this brotherhood into the future history of the Church, it may not be presumptuous to predict that some of the noblest reforms in theology will come from the bosom of the Unitarian Church. God forbid that we should say this boastfully. We feel that our words are authorized by a fact which a comparison may bring to view. The European mind concedes that the future greatest improvements in art and life will probably be furnished by American civilization. It will be the consequence of our exemption from traditional ways of thinking, and of our ability to examine all subjects in fresh lights. Apply this principle to theology. The old evangelical sects are Europeans; the Unitarians are Americans. We are free from traditional moulds of thought, and may be the first to discern those higher and more inspiring truths which may soon dawn upon the world.

On the point of Christian sympathy we have one word to say. We admit that we have far less fraternal feeling and spiritual fellowship than we desire. But we remind the objector, that such fellowship is not dependent upon numbers, nor is it more likely to be enjoyed in a large sect than in a small one. On this point it is common to make a mistake. A large city of a hundred thousand people is supposed to have better opportunities for intimate social enjoyment than a small country village of only one thousand souls; and the

advantage in favor of the former may be regarded as a hundred to one. But we forget that, after all, it is only with very few that we can have intimate relations; and an intention to adapt ourselves to our situation may make the village intimacy more sincere and cordial than that furnished by the city circle, which we select by mere affinity, and with no effort on our part at adaptation. A like fact is true in our religious intimacies. Anywhere these must be very few. If only we make an effort to cultivate them, we can better find them in a small circle, where our real convictions place us, than we can in the largest party, whose chance affinities might want the very first element of sincerity.

After all, in this matter of religious sympathy, the danger is, that we exaggerate the aid it can bring us. The great trials of life we must bear, each for himself. Alone must we lie on a dying bed; alone must we pass through the gates of the grave; alone must we stand before Him who is the judge of the quick and the dead. What we are chiefly concerned with, then, is to have an *individual* faith, true to our soul, and to which our soul shall be true. As we come to that dying bed, to which the year we now enter may bring us, the great question will be, not how others think and feel, but how do I think and feel? We have seen one die during the year that is now past, — the aged Christian, after a forty years' profession of our Unitarian faith, the devoted mother and grandmother, filling a sphere of private life with rare energy, and excelling good sense, and a disinterestedness that never thought of self. Approaching that passage which all must take alone, she surveyed it with calmness and fortitude, for she knew on what her soul leaned for support.

• In like manner has lately departed another, — the venerated civilian, who brought the powers of a clear and saga-

cious mind to questions of theology, and early gave his adhesion to a faith which he clung to with increasing affection and confidence to the last moment of consciousness. What to Samuel Hoar was the question, whether, outside of his sick-chamber, it was ten hundred or ten millions who sympathized with him in religious belief? The former number would not diminish his trust, the latter could not fortify it. We know his soul prayed that others might have the peace he himself felt, the comfort of the same benignant, uplifting, cheering, and sustaining faith, — a faith which rent away the awful terrors of a gloomy theology, and made God a Father, Jesus an elder brother, and Heaven the mansions in our Father's house. But his mind poised itself on that clear and decided *individual* faith, which mere sympathy of numbers oftener disturbs than settles.

This, therefore, is the lesson to which we are brought. Grateful for the cheerful and glorious faith to which we have attained, let us mark this new year by a renewed self-consecration. If there be infelicitous circumstances attending our religious position, let us have our eye upon them, that we may mitigate their consequences, and, as far as we can, abolish their power. With those to whom our convictions of truth ally us, let us take pains to cultivate cordial and fraternal ties. But above all, be it ours to have that clear, rational, Scriptural, decided, individual faith which shall stand by us in all life's solemn crises, and shall be sufficient for us in the hour of death. To that faith we pray that we may be more true, so that this new period of time, which we call the eighteen hundred and fifty-seventh year of the Lord, may indeed *be* a year of the *Lord*, by a deeper comprehension of his spirit, and a wider diffusion of his truth.

## DOUBTS.

BY REV. ORVILLE DEWEY, D. D.

It is common to assign, in some respects, a very injurious and unwarrantable importance to doubts.

Doubts enter into the very processes by which we arrive at belief. Nay, they enter into the very nature of belief itself. They constitute a part of it, by very definition. Believing is doubting, to a certain extent. Believing and doubting are correlative terms. They are co-essential elements. "We know in part." That is to say, our knowledge is imperfect. But imperfect knowledge implies uncertainty. And uncertainty is doubt.

But the prevalent feeling and policy of the Christian world has been to beat down and destroy doubts. It has given them no quarter. It has allowed them no place in the theory of its creeds, though those creeds have begun with the phrase "I believe"; not "I know," but "I believe." And this tendency of the public opinion and practice of the churches has had the effect, I wish it may be considered, to give, not only an unwarrantable, but a most injurious importance, to doubts. Its effect has been, not only to rend the bosom of the Church, to cast out many honest and virtuous men from it, to make a new sect for every new doubt; but, I fear, to make many, who might have been preserved from that result, infidels. Doubt, I say, has derived a factitious importance from this universal persecution. That portion of evidence which leads a man to doubt, has been held by him to deserve more attention than that which leads him to believe. One fraction of doubt has weighed with him more than nine parts of evidence in favor of Christianity, and he has become an unbeliever, we may





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say, against his own convictions. It is an independent and honest mind, too, — which makes the case a more unfortunate one, — that is especially liable to be carried away by this fallacy. Such a one, afraid of everything implicit and traditional in faith, says, “I have a doubt; I must be fair and impartial; I must be true to my convictions; I must assent to nothing from fear or favor; *I have a doubt*,” this man says, “and how can I say I believe, so long as I doubt?” But why, let me ask in turn, should he pay this sort of homage to a mere negative conviction? What is there in a doubt, that is to say, what is there in a reason *against*, that is to be treated with so much more consideration, than in a reason *for*? Why should not this man say, though he may *not* feel that the argument is perfectly satisfactory, though he *may* be troubled with doubts, — why should he not say, “I have twice as much evidence for the Bible and a future life as I have against them, and how can I *doubt* so long as I have that evidence?” I am sure this conclusion would be twice as rational as the other; and I am certain that the spirit of this conclusion would have saved many from unbelief. But we do not ask so much as we have asked in form and by way of rejoinder. We do not ask, we have no right, as advocates or apologists for Christianity, to ask the man who hesitates, to say that he has *no* doubts; but we do ask, and have, in reason, a right to ask, that he should yield his mind, not to any assumed power or importance of doubt, but to the preponderance of evidence.

Beside the doubt about Christianity, there is another which may be considered as a part of it, but which, I think, demands a distinct notice; and that is, the doubt about a future life. This is a doubt which is much more frequently felt than expressed. You will always observe, when it is

expressed, that it is done with great reluctance and caution, with a feeling almost as if a crime were confessed; and with a feeling, too, as if the matter of the confession were quite as peculiar to the individual confessing, as it is painful to him.

Now the difficulty here arises from our not sufficiently considering the nature of moral evidence, the nature of religious belief. It would relieve us to be at once more frank and rational, instead of wrapping up the matter like a dark secret, in the cloud of our speculative misapprehensions. The truth is, that in doubt on this point there is nothing very strange. It belongs to more minds than you may imagine. It must belong, more or less, to all minds. It enters into the very nature of our belief in a future state. For that belief is not certainty. The point in question is not the subject of intuition. No man ever saw the world of departed spirits. All the views and convictions that any man has or can have about it fall short of actual knowledge. We believe, indeed, in the divine mission of Christ. We believe, too, in the mercy of God, and should entertain some hope of a future life, even on the general ground of natural theology. We see not, moreover, how the scene of this life can be cleared up, how the great plan of things can be made consistent or tolerable, without a future scene. And on all these accounts we have a strong faith in futurity. But to say that this faith has passed beyond every shadow of doubt, is to say more than is true, more than can be reasonably demanded of faith.

Now this shadow, sometimes passing over the mind, — why should it chill, or darken, or distress any one, as if it were something portentous, or, in fact, anything extraordinary? Certainty, it is true, would be grateful. Uncertainty is painful; though it is also, I think, and will yet attempt to

show, useful. It is painful, however, I confess, in proportion as it is great. But this is what I say, — it is not at all surprising. It is a part of our dispensation. Some clouds are between us and those ever-bright regions, in whose existence we fully believe. So God has willed it to be. We see through a glass darkly. We walk by faith, and not by sight. We long for a sight of those regions of existence in which we are to live; but it has not pleased God to give us that vision.

And the point that I would urge is, that we should not give any undue importance to this lack of vision, or of certainty. We should do most unwisely and unnecessarily to magnify the importance of this doubt, by considering it as anything peculiar, or awful, or criminal. It is painful, indeed, but not wonderful. It is painful; but the pain, like all the pains of our moral imperfection, is an element of improvement; and it is to be removed by reflection, by prayer, by self-purification. To the mind rightly thinking and feeling, the evidence of immortality is growing continually stronger and stronger. Already with some it touches upon the borders of certainty. So may it do with every one who hears me. And the direction to be given for every one's guidance is, not to stumble at doubt, but to press on to certainty. And I hold and firmly believe, that an assurance, all but vision, is just as certainly at the end of the process, with every right mind, as complete demonstration is at the end of every true theorem in science.

This undue importance attached to doubts becomes a still more serious matter when it affects, not only a man's opinions, but his practice. Do not many neglect to lead a strictly virtuous and religious life on this plea of uncertainty about the result? Is it not, at least, the plea which the heart secretly offers, to justify its indolence or indifference?

A man says with himself, "I do not know what is the right way, there are so many disputes about it"; and he thinks that an apology for his neglect of the whole subject. Or he says, perhaps, "I do not *know* that the Bible is true; I do not *know* that there is any future life, or that there is any retribution hereafter. If I *did know* it, I should act upon my knowledge; but the fact is, there is no certainty about these matters, and therefore I shall give myself no trouble about them." Now to justify this conclusion, he should be able to say, "I know that the Bible is *not* true, and that there is no future life, and no retribution hereafter." If he *could* say this, then his premises would be as broad as his conclusion. But to say, "I do not know," and therefore to do nothing, is as if a man should say, "I do not know that I shall have a crop, and therefore I will sow no seed"; or, "I do not know that I shall gain property, and therefore I will do no business"; or, "I do not know that I shall obtain happiness, and therefore I will not seek it." The truth is, that, in the affairs of this life, men act upon the strongest evidence, upon the strongest probability. It is a part of the very wisdom of their condition, that they should so act; and so they ought to act, so it is wise that they should be left to act, in the affairs of religion. If any one refuses to act upon such a ground, he refuses the discipline of his own nature, and of God's providence; and neither his own nature nor the providence of heaven will hold him guiltless.

It is not often enough considered, perhaps, that every man, every thinking man, at least, must have some theory, must choose between opposing arguments; must come to some conclusion, which he is to take and defend, with all its difficulties. He who doubts is apt to regard himself as occupying vantage-ground in religious discussion; as occupying a position above the believer, and entitled to look down

upon him without sympathy, and even with scorn ; as if he, the infidel, stood aloof from the difficulties that press upon questions of this nature. But this is an entire mistake. He too, the infidel, is in the battle, and there is no discharge in that war. I have said that believing is doubting, to a certain extent. I now say that doubting is believing to a certain extent. The doubter holds a theory. That extreme of doubt denominated Pyrrhonism is still a theory. It is believing something, and something very prodigious too, — even that *nothing* is to be believed ! Doubting, I say, is believing to a certain extent. A man may say he is certain of nothing. But he is certain, I suppose, of his uncertainty ; certain that he is a doubter ; certain then that he is a thinker ; certain that he is a conscious being. But still he may say, willing to doubt all he can, that with regard to the *objects* of his consciousness he can have no certainty. He is conscious of the difference between truth and error, right and wrong ; but he is not certain, he says, that these perceptions of his agree with the absolute, the real truth of things. Is this doubt reasonable, or possible ? A man has a perception of existence. What existence ? His own. He knows that *he exists*. A man has a perception of rectitude. What rectitude ? Why, of a rectitude *within him*, just as certainly existing as he exists. There is a feeling in him ; he approves it. That is final. He cannot go behind this consciousness, into a region of doubt, any more than he can go behind the consciousness of his existence. Like a flash of lightning, like the voice of thunder, is this revelation of conscience from the thickest cloud of his doubts ; it is as clear and strong and irresistible.

But suppose that we have brought the doubter thus far to the recognition of the great primitive facts of philosophy and religion ; yet when we come to the deductions from these

facts, to a system of faith, we have admitted that there is some uncertainty. How shall our reasoner proceed here? Shall he say that because there is uncertainty, he will believe nothing? That would be refusing to do the only thing and the very thing which the circumstances require of him; even to choose between opposing arguments. It would be as if the mariner should say, "The waters are unstable beneath me; they sway me this way and that way; and I will lay no course across the deep." No, the only question is, What is it best to *do*? What is the wisest course to take? What is it most reasonable to believe in? The moral inquirer is on the ocean; and to give himself up to doubt, indifference, and inaction, is to perish there. And the question is between remaining in this state, and adopting some religious faith for guidance and support.

Now it appears to me, that the coldest and feeblest statement of the argument for religious faith gathers strength and warmth from being placed in this point of light. For thus would a man reason on this ground. "To doubt everything, to doubt all the primitive facts of my moral consciousness, I have admitted, is self-contradicting absurdity. But to reject all religious systems flowing from them, because they are not equally certain, is as false in philosophy as to reject the original facts. Something I *must believe*, — something better or something worse. Some conclusions flow out of the principles, and I cannot help it. To reject all conclusion is irrational and impossible folly. Nay more, I am bound to accept those conclusions that favor the improvement of my nature. That I am made to improve is as certain as that I am made to be. Now to reject *all religious faith* is ruin to my spiritual nature. To deny, for instance, the doctrine of immortality, comes to the same thing; my soul dies now, if it is not to live for ever. To reject

Christianity is to reject what is obviously the most powerful means of improvement in the world. At any rate, if there be no truth at all in religion, if its grandest principles are falsehoods, and its grandest revelations are dreams, then the very spring of improvement in me is broken, and my situation involves this astounding absurdity;—that I am made to improve, to be happy in nothing else, and yet that this is the very thing for which no provision is made; that an appetite is given me which craves divine and immortal good; that on its being supplied depends the essential life of my mind and heart; and yet, that beneath the heavens there is no food for it; no, nor above the heavens; that the only provision made for it is poison and death!”

Can this be?—as it must be if the sceptic’s theory be true. Can it be that a light is on my path, which leads me to the loftiest and most blessed virtue and happiness,—such is the light of religion,—and yet that it sprung from the dark suggestions of fraud and imposture? Can it be, that God has formed our minds to feel the most inexpressible longings after a life beyond the barriers of time; and yet, that he has left our hearts to break with the dreadful conviction that the blessed land is not for us? Is this the obvious reasonableness of the sceptic’s choice? Is this the charm of doubt, that is to outweigh the whole mass of evidence? Why such useless and cruel contradictions and incongruities as enter into the unbeliever’s plan? Why are we sent to wander through this world in sorrow and despair, as we must do if there is no guiding light and no inviting prospect?

It would be easy to present in many lights the glaring contradictions to which scepticism must lead, and which surely are harder to receive than any tolerably rational system of faith. Suppose that such system were not free from



serious difficulties. I think it is; but suppose that it were not. Yet if the weight of evidence be in its favor; and if we must embrace some system, and that of faith clears up more difficulties than the opposite system; is it not most reasonable that our minds should settle down into a calm and confiding belief? Let every man with these views make his election. Let him choose—for these are the questions—whether he will take for his portion light or darkness, cheerfulness or sadness, hope or despair, the warmth of confiding piety or the cold and cheerless atmosphere of distrust, the spirit of sacred improvement or the spirit of worldly negligence and apathy. I do not wish, in making this contrast, to speak with any harshness of scepticism. I state it as it appears to myself, and as it would appear, let me embrace whichever theory I might. Faith is light, and cheerfulness, and hope, and devotion, and improvement. And doubt, on essential points, is in its very nature darkness, and sadness, and despondency, and distrust, and spiritual death.

For which, think you,—for I cannot help pressing the alternative a moment longer,—for which was our nature made? To be lifted up and strengthened, to be bright and happy, or to be cast down and crushed; to be the victim of doubt; to be plunged into the dungeon of despair? Suppose a man should literally shut himself up in a dungeon, should sit down in darkness, and surround himself with none but dismal objects, should resign his powers to inaction, and give up all the glorious prospects and enjoyments of the wide and boundless universe; and then should say, that this was the portion designed for him by the Author of nature. What should we say to him? We should say, and surely we should take strong ground, “Your Maker has given you limbs, and senses; he has given you active powers, and ca-

pacities for improvement, and he designed that you should use them; he made you, not to dwell in a prison, not to dwell in dungeon glooms, but he made you for light, and action, and freedom, and improvement, and happiness. Your senses, your very faculties, both of body and mind, will perish and die in this situation; go forth, then, into the open and fair domain of nature and life." And this we may say, with equal force, to him who is pausing on the threshold of the dreary prison-house of scepticism. God made us not to know, not to know everything, for then must he have made us equal to himself; but to believe, to confide, to trust. And he who refuses to receive what is reasonable because it is not certain, refuses obedience to that very law under which he is created and must live.

But it may still be asked, Why is it so? Why is there one shadow or shade left on our path? Why, instead of shining brighter and brighter, can it not be from the beginning one track of brightness? Why are we not made just as sure of every moral truth that is interesting and important to us, as we are that we behold the light of the sun? Why, in fine, is not moral evidence, like mathematical demonstration, put beyond every possibility of doubt?

It might, indeed, be answered, that the very nature of the subjects, and of the mind, makes the difference. And I believe that this is true. At any rate, it is inconceivable to us that moral deductions should, by any possibility, have been made as definite and certain as those of the most exact science. But I am not obliged to rest the answer on this apparent necessity of the case alone; and I proceed to offer, in further defence of that moral constitution of things under which our minds are trained up, the consideration of utility.

I say, then, that it is a useful system, a good system; the best system by us conceivable. If I am asked why we have

not vision, instead of promise, to guide us ; why we have not assurance, instead of trust ; why not knowledge, instead of faith ; I answer, because it is not expedient for us. Probably we could not bear vision, or it would be too much for our contentment or our attention to the objects around us. But I do not rest on a probability. I appeal to what is certain also ; and that is, that assurance and knowledge would lessen the trial of virtue and of the intellect ; and therefore would hinder their improvement.

To give an illustration of my meaning, and especially to show why it may not be expedient that we should have an actual vision of a future life ; it is not best that children, for instance, should be introduced to an actual knowledge or experience of the circumstances, allurements, or interests of maturer life. That view of the future might too much dazzle or engross them, might distract them from the proper business of their education, and might, in many ways, bring a trial upon their young spirits beyond their power to bear. Therefore they look through a veil upon the full strength of human passions and interests. Human love and hate, and hope and fear, human ambition and covetousness, and splendor and beauty, they "see through a glass darkly." Just as little might we be able, in this childhood of our being, to have the realities of a future scene laid open to us.

Again, for an illustration of the general advantages of inquiry instead of certainty ; if a man were to travel around the globe, it might be far more agreeable and easy for him to have a broad and beaten pathway, to have marked and regular stages, to be borne onward in a chariot under an experienced and safe conduct, and to have deputations from the nations he passed through to wait upon him, and to inform him exactly of everything he wished to know. But would such a grand progress be as favorable to his charac-

ter, to his mental cultivation or moral discipline, to his enterprise and good sense and hardihood and energy, as it would be to thread out his way for himself; to overcome obstacles and extricate himself from difficulties; to take, in other words, the general chart of his travels, and to gain an acquaintance with men and things, by inquiry and observation, and reasoning and experience? Such is the course ordained for the moral traveller in passing through this world. And certainly it is better for him; better that he should draw conclusions, though he make mistakes; better that he should reason upon probabilities, though he sometimes err; better that he should gain wisdom from experience, though the way be rough and sometimes overshadowed with uncertainty, than that he should always move on upon the level and easy and sure path of knowledge.

Apply the same question to the ordinary course of life. A youth might always have a tutor, or a mentor to direct him. And then he would always be in the condition of one who knew what to do, of one who had no doubt. Yes, and *he would always be a child*. Can any one doubt that it would be more conducive to his improvement, to his courage and resolution, to his wisdom and worth, that he should be obliged to reason, to employ his powers, to be tried with conflicting views of subjects, to find out his own way, to grow wise by his own experience, and to have light break in upon his path as he needs it, or as he seeks it? But such is the actual course of life; and similar to this is the course which the mind must take in the religious life.

Nor is this all. It appears to me that there is one further, more specific, and more important use of the trials of faith; and that is, that they urge us to the most strenuous self-purification and fervent piety. I believe that it is an express law of religious progress, that the advancement and

strength of our faith, other things being equal, are always in proportion to the fervor and purity of our religious affections. This law results from the very nature of the subjects to which it relates. Our faith in Christianity, for instance, and in a future life, is not a deduction of abstract reasoning, irrespective of ourselves and of the character of God, nor of the nature of the communication as compared with them. Belief is *grounded*, in part, on certain views of our nature and wants, and on certain views of the character of God. Now, none but a pure and spiritual mind can estimate the transcendent worth of its own nature, or can so love God as to entertain a just view of his love to us, and to hope all that the filial mind *will* hope from him. Self-purification, therefore, is an essential part of the progress to light and certainty.

In this progress, not a few have arrived to the very confines of the land of vision. Their faith has become scarcely less than assurance. Invisible things have not only become the great realities, as they are to all men of true faith; but they have become, as it were, almost visible; there is a presence of God, felt and almost seen, in all nature and life; there is, in the heart, an assurance, a feeling of heaven and immortality. So it is oftentimes with the good man in the approach to death; the veil of flesh is almost rent from him; the shadows of mortal imperfection are disappearing; the threshold of heaven is gained; and beamings from the ever-bright regions fill his soul with their blessed light. Then it is that it is hard to return to life; to pass again beneath the shadow; to feel the cold, dull realities of life effacing the impressions of heavenly beauty and glory. This is sometimes looked upon, I know, as a kind of hallucination, a visionary rapture; and so it sometimes may be; but the truth is, that in the purified mind, it is the result of

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principles in accordance with the strictest reason. The explanation is, that such a mind is prepared to receive the full and entire impression of the objects of faith; the light of heaven is indeed around that mind, because it is as an image pure and polished and bright to *reflect* the light of heaven.

True faith is, *indeed*, a great and sublime quality. It is greater, I am persuaded, than it is commonly accounted to be, much as it is exalted, and lauded in religious discourses. It is sometimes lauded, indeed, at the expense of reason. It is often so represented as if its sublimity consisted in its being a mystical quality, in its superiority to works, to the labors of duty, to the exercise of the quiet and humble virtues. To the hearer of such representations it often seems as if this glory and charm of faith lay in a sort of visionary peace of mind, obtained without any reference to the culture of the mind or of the heart. But no: the very reverse of this is the truth. Faith is a great and sublime quality, because it is founded in eternal reason; because it is a patient and faithful inquirer, and not a hasty and self-confident rejector, not an idolizer of its own fanciful and visionary suggestions of doubt. It is great, too, because it is moral; because, as an Apostle declares, it works by love, and purifies the heart; because it is an elevation of the soul towards the purity and glory of the only and independently great and glorious Being. It is great, moreover and in fine, because it is a principle of perpetual advancement. It does not write down its creed, as if it could never go beyond that; as if that were its standard and its limit; as if that were the sum and the perfection of all that it could ever receive. No: it is a sublime principle, because it takes hold of the sublimity of everlasting progress. When it reaches a brighter sphere; when it no longer knows in part, but

knows as it is known; when its contemplation has become actual vision, and its deductions have risen to assume the certainty and take the place of first principles; then will it, on the basis of these first principles, proceed to still farther deductions. Still and ever will the fields of inquiry lie before it, — far and for ever before it. Onward and onward will they spread, beneath other heavens, to other horizons; bright regions, leading to yet brighter regions; boundless worlds for thought to traverse, beyond the track of solar day; where — where shall its limit be? What eye can pursue its flight through the infinitude of ages!

Christian! wouldst thou make that boundless, that glorious career thine own? Then be faithful to the light that now shines around thee. Sink not to rest or slumber beneath the passing shadows of doubt. To sink, to sleep, is not thy destination, but to wake, to rise. Rise, then, to the glorious pursuit of truth; connect with it the work of self-purification; open thy mind to heavenly hope; aspire to the life everlasting! Count it not a strange thing that thou hast difficulties and doubts. Well has it been said, that he who never doubted, never believed. Shrink not and be not afraid when that cloud passeth over thee. *Through* the cloud, still press onward. Only be assured of this, and with this assurance be of courage; God made thee to believe. Without faith, the ends of thy being cannot be accomplished, and therefore it is certain that he made thee to believe. In perfect confidence, then, say this with thyself: "I am *sure* that I shall *believe*; all that is necessary for me I *shall* believe; in the faithful and humble use of my faculties, I am assured that I shall come to this result. I fear not doubt; I fear not darkness: doubt is the way to faith, and darkness is the way to light." Come, holy light! come, blessed faith! and cheer every humble seeker with joy unspeakable and full of glory!

And it *will* come to every true and trusting heart. Why do I say this? Because, I still repeat, I know that God made our nature for faith, and virtue, and improvement. Why should it be difficult to see this? And are not scepticism and sin and the process of moral deterioration,—are they not misery and darkness and destruction to our nature? Look at the young tree of the forest. Are you not sure that God made it to grow? And can you doubt that he made your moral nature to grow and flourish? But how does he make *that tree* to grow? By pouring perpetual sunshine upon it? No: he sends the storm and the tempest upon it; the overshadowing cloud lowers upon its waving top, and its branches wrestle with the rude elements. So it is with human faith. Amidst storm and calm, amidst cloud and sunshine, alike, it rises and rises, stronger and stronger; till it is transplanted, at length, to the fair clime of heaven, there to grow amidst everlasting light, in everlasting beauty.

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## POLITENESS.

THE other day I was walking in the street with a friend who, after bowing graciously to a person we both knew, immediately remarked: "Why, how deceived I was! I took him for ——. If I had known he was only ——, I would not have wasted my politeness upon *him*."

This observation of my companion gave a direction to my thoughts, and some of my reflections I propose to record.

Does not true politeness flow from an unfailing fountain of grace and courtesy in the heart? Is not that mere



mock politeness which is an appearance assumed for the occasion, and is put on or put off according to the standing of persons whom we chance to meet.

Real politeness is courteous to all. Mock politeness is graduated by wealth or social distinctions. Real politeness flows from an inexhaustible affluence of kind feelings. Mock politeness does business on a small capital, and counterfeit at that, and so has to study that none of it be lost. Real politeness is intent upon *being* full of grace. Mock politeness concerns itself only with *seeming* so. Real politeness is disinterested; it exists for itself alone, and is its own sufficient reward. Mock politeness is selfish; it is given for a consideration, and when bestowed where it will not pay, it is "wasted."

But without extending the antithesis any farther, it is more important to remark how we instinctively distinguish the true from the false. One man is loved by all as a brother. Every word he utters, every look and gesture, like good coin, have a ring of the true metal. In company with a beggar or a prince, he is the same considerate, kind, and courteous man; because he recognizes the presence of something infinitely higher than either, and that is the divine law of kindness and grace. Another man may smile very sweetly, and bow very gracefully, and yet we do not take him to our heart. Nature always gives us some hint that this politeness has no connection with anything beside the muscles of the face, and the vertebræ.

Mock politeness, practised through life, — how must its insincerity corrupt at length the centre of the heart! Could we look behind the scenes, — could we hear what the lady says about the man she bowed to so graciously, or see the man laugh in his sleeve at the acquaintance he addressed so courteously, — could we see the life-fruit of this double-deal-

ing, — we should hold mock politeness to be scarcely inferior to hypocrisy in religion, in its power to corrupt the soul.

Where shall we learn true politeness? Never can we reach the bottom of this matter, till we get hold of principle that touch and mould the heart. Therefore the school of the world cannot teach true politeness. It is beyond the art of all the Chesterfields. We find it only in those broad generous, divine principles, which are the inspiration of the same wisdom from which we receive our natures themselves “Honor all men,” “Love thy neighbor as thyself,” “Do good unto all,” — only as we come under the tuition of these truths will the fountain of true politeness be opened in our breasts.

— V.

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## EDWARD ELWALL.

[ABOUT one hundred and fifty years ago, there lived in Wolverhampton, Staffordshire, England, a man by the name of Edward Elwall. He kept a little shop, was honest in all his dealings, obtained the good-will of his neighbors, and began to thrive apace in his worldly affairs, insomuch that he built quite a village of brick houses, just out of Wolverhampton, which were long known as “Elwall’s buildings.”

But Edward Elwall had an eye for other things than worldly prosperity. He was a most diligent reader of the Bible. He brought to its perusal a free mind, clear and strong sense, and a sturdy determination to declare and defend whatever seemed to him to be the truth. In short, Edward Elwall was made of precisely the same stuff as

the old Puritans. He had their honest plainness and frank bluntness, mixed, as in the case too of the Puritans, with a courage that would give up every drop of blood sooner than compromise one point of Divine truth.

A man with these qualities sails in a smooth sea, so long as he agrees with everybody around him. But what if he sees things differently? There are breakers ahead at once, and skilful and bold seamanship is demanded.

Now Edward Elwall did not see things just as his neighbors saw them. The Bible especially spoke a different language to him from what it spoke to them. On one point in particular his mind was greatly exercised. He could find no Trinity in the Scriptures. He was led to this conclusion by his own independent study of the Bible. Very likely he thought he was, perhaps, the only man who had made that discovery. For Edward Elwall was not a scholar: he was only a plain, unlettered man.

But when he had settled the point in his mind, that the doctrine of the Trinity was not in the Bible, he began to talk about it. And from talking, he began to write; and from writing, he began to print. It was early in the last century that he published a book the very title of which shows the bold and sturdy character of the man, — "*A True Testimony for God and his Sacred Law; being a Plain, Honest Defence of the First Commandment of God, against all the Trinitarians under Heaven. 'Thou shalt have no other gods but me.'*"

We have never seen the book. We have long looked for it in old collections of theological and controversial writings. Perhaps it was soon forgotten, with countless other tracts of a like nature. We do not suppose it had much value; but it made a stir at the time. How could it be otherwise, when, even one hundred years ago, freedom of

opinion and discussion was but little enjoyed, and the law of the realm had affixed severe penalties to the crime of saying anything against the "Holy and Blessed Trinity"?

Edward Elwall ere long felt the consequences of his zeal. In 1726 he was tried at the Stafford Assizes, before Judge Denton, on a charge of heresy and blasphemy. On his release, he published a *Narrative of his Trial*. That *Narrative* is a curious and instructive paper. We propose to lay it before our readers. We find it in "A Sequel to the Apology on resigning the Vicarage of Catterick, Yorkshire. By Theophilus Lindsey. London, 1776." We believe it has never but once been printed in this country. To nearly all our readers it will be new. We need not bespeak for it their attention. It is curious as a picture of the times, as a transcript of the honest plainness of the writer, and of his common-sense interpretation of Scripture. We reprint it just as it was written, with no attempt on our part to soften the expressions he uses in regard to the Trinity. But we state distinctly that we do not approve of any effort to stigmatize the religious opinions of others. We hold that all honest views are to be treated with respect.. What Elwall says near the close of his *Narrative* about the "absurd and horrid doctrine of the Trinity," we must excuse by remembering the times in which he wrote, while we are grateful for the improved temper of theological discussion in these days. — ED. JOUR.]

#### "THE TRIAL OF MR. EDWARD ELWALL.

"ABOUT fourteen years ago, I wrote a book entitled, 'A True Testimony for God and his Sacred Law; being a Plain, Honest Defence of the First Commandment of God, against all the Trinitarians under Heaven. "Thou shalt have no other gods but me."' I lived then at Wolverhampton, in Staffordshire, where my an-

cestors have lived above eleven hundred years, ever since the Saxons conquered the Britons.

“When this book was published, the priests in the country began to rage, especially the priests of Wolverhampton, who had a great hand in the several troubles I underwent. In short, they never ceased till they had procured a large indictment against me at Stafford Assizes; where I felt the power of God, enabling me to speak before a very great number of people, being accused of heresy, &c. But I truly answered, as my beloved brother Paul did in his day, namely, ‘In that way which some call heresy, so choose I to serve the God of my fathers, believing all that is written in the Law and the Prophets.’

“After the long indictment was read, I was asked if I pleaded guilty, or not guilty. I said I was not guilty of any evil that I knew of, in writing that book; but if they meant whether I wrote the book or not, (for they had quoted many pages of the book in that indictment,) I owned I did write it; and that, if I might have liberty to speak, I believed I should make it manifest to be the plain truth of God. •

“Then the Judge stood up and said: ‘Mr. Elwall, I suppose you have had a copy of your indictment?’ I told him I had not had any copy of it. Upon which he turned towards the priests, and told them that I ought to have had a copy of it. But they not answering, he turned to me and said, that if I would give bail, and be bound to appear at the next assizes, he would defer my trial till then. But I told him, I would not give bail, neither should any man be bound for me; that if the Prince of Wales himself would, he should not; for, said I, I have an innocent breast, and I have injured no man; and therefore I desire no other favor, but that I may have liberty to plead to the indictment myself.

“Upon which he said, very courteously, ‘You may.’ The Judge having given me liberty of pleading to the indictment, I began my speech with the sacred first commandment of God, namely, ‘Thou shalt have no other gods but Me.’ I insisted upon the word Me being a singular; and that it was plain and certain, that God

spake of himself as one single person or being, and not three distinct persons. And that it was manifest that all the Church of God which then heard those words understood it in the same plain, obvious sense as I do; as is most evident from the words of the Prophet Moses, who said to Israel thus: 'Unto thee it was showed, that thou mightest know that the Lord he is God, there is none else besides him; out of heaven he made thee hear his voice,' &c. I told them, that, from the words HE and HIM and HIS, it was certain God was but one single person, one single HE or HIM or HIS. I told them, that all the patriarchs from the beginning of the world did always address themselves to God as one single being: 'O thou most high God, possessor of heaven and earth.' And Abraham said to the king of Sodom, 'I have lift up my hand unto the Lord, the most high God, the possessor of heaven and earth,' &c. They knew nothing of a Trinity, nor of God's being a plurality of persons; that monstrous doctrine was not then born, nor of two thousand years after, till the apostasy and popery began to put up its filthy head.

"Then I told them, that all the prophets witnessed to the same pure, uncorrupted Unitarian doctrine, 'of one God, and no other but he: have we not all one Father? Hath not one God created us?' Then I told them the words of God to Abraham, 'I am God Almighty, walk before me, and be thou perfect'; and by the prophet Isaiah, 'To whom will ye liken me, or shall I be equal?' saith the Holy One, not the Holy Three. I told them that the words ME and ONE did utterly exclude any other person's being God, but that ONE single ME; and that God himself often testifies the same truth, by saying, 'Is there any God besides me?' And then tells us plainly, 'There is no God, I know not any; I am the Lord, and there is none else; there is no God besides me.' Isaiah xlv. 5.

"Now, said I, let God be true, but every man a liar, that is, every man that contradicteth him; for he is the God of truth: he says, 'I lift up my hand to heaven; I say, I live for ever.'

"After I had pleaded many texts in the Old Testament, I began to enter the New, and told them that our Lord Jesus

Christ, the prophet like unto Moses<sup>f</sup>, held forth the same doctrine that Moses had done ; for when a certain ruler came to ask him which was the first and great commandment, or how he expounded it, he told him the same words that Moses had said : ‘ Hear, O Israel, the Lord thy God is one Lord,’ not three ; ‘ and thou shalt love the Lord thy God with all thy heart,’ &c. And the scribe said, ‘ Thou hast answered right ; for there is but one God, and there is no other but he,’ &c. Then I mentioned the words of Christ, in John xvii. 3, as very remarkable, and worthy of all their observations : ‘ This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.’ And then I turned my face directly to the priests (my prosecutors, who all stood on the right side of the Judge). Now, said I, since the lips of the blessed Jesus, which always spoke the truth, say his Father is the only true God ; who is he, and who are they, that dare set up another in contradiction to my blessed Lord, who says his Father is ‘ the only true God ’ ?

“ And I stopped here to see if any of them would answer ; but the power of God came over them, so that all their mouths were shut up, and not one of them spake a word. So that I turned about over my left shoulder, and warned the people in the fear of God, not to take their religious sentiments from men, but from God ; not from the Pope, but from Christ ; not from prelates nor priests, but from the prophets and apostles.

“ And then I turned towards the Judge, and told him that I was the more convinced of the truth of what I had said, from the words of my blessed Lord, who said, ‘ Call no man Father here upon earth ; for one is your Father, even God ; and call no man master ; for one is your master, even Christ.’ From hence, said I, I deduce this natural inference, that, in all things that are of a spiritual nature, we ought to take our religion from God and his prophets, from Christ and his apostles. It will be too long to mention all the texts and proofs I made use of ; I will only add one or two, as that of Paul, 1 Cor. viii. 4, 5, 6, where the Apostle tells us, ‘ There is no other God but one ; for though there be that are called gods (as there be gods many, and lords many) both in

heaven and earth ; but to us there is but one God, the Father, of whom are all things ' ; so that I told them here was a plain demonstration ; for he says, there is but one God, and tells us who that one God is, that is, the Father. And therefore no other person could be God but the Father only ; and what I had written in my book was the plain truth, and founded on God's own words, ' Thou shalt have no other gods but me.'

"In short, I could plainly perceive there was a general conviction through the court. The Judge and Justices of the Peace did not like the prosecution ; but saw plainly, that ' out of envy the priests had done it.' I then began to set before them the odious nature of that hell-born principle of persecution : that it never came from Jesus Christ ; that he and his followers were often persecuted themselves, but they never persecuted any ; that we now had a very flagrant instance of it in the Papists at Thorn ; where they first took away the schools where our brethren the Protestants educated their children ; then they took away the places of their religious worship ; then they put them in prisons ; then confiscated their estates ; and, last of all, took away their lives.

"Now we can cry out loud enough against this, and show the inhumanity, cruelty, and barbarity of it ; but, said I, if we, who call ourselves Protestants, should be found acting in the same spirit, against others, the crime will be greater in us than in them ; because we have attained to greater degrees of light than they.

"However, I told them that I had put my house in order, and made up my accounts with all men as near as I could ; and that as I owed no man here anything, so I would not pay a penny towards this prosecution. And that I was sure of it, that whatever fine they laid on me, or whatever hole or prison, said I, you thrust me into, I shall find God's living presence with me, as I feel it this day ; and so ended my speech.

"Upon this a justice of the peace, one Robert Humpatch, got up, went to the Judge, laid his hand upon his shoulder, and said : ' My Lord, I know this to be an honest man ; and what I say, I



speak not by hearsay, but experience; for I was his next-door neighbor three years.' Also another justice spoke to the same effect. Then the Judge spoke to me: 'Mr. Elwall, I perceive you have studied very deeply into this controversy; but have you ever consulted any of our reverend clergy, and bishops of the Church of England?' I answered, 'Yes, I have; and among others, the Archbishop of Canterbury himself, with whom I have exchanged ten letters, namely, four I have had from him, and six he had from me. [At which words all the priests stared very earnestly.] 'Well,' says the Judge, 'and was not the Archbishop able to give you some satisfaction in these points, Mr. Elwall?' I said, 'No; but rather quite the reverse; for that in all the letters I sent to the Archbishop, I grounded my arguments upon the words of God and his prophets, Christ and his apostles; but in his answers to me, he referred me to acts of Parliament, declarations of state, etc.; whereas I told the Bishop, in one of my letters, that I wondered a man of his natural and acquired abilities should be so weak as to turn me over to human authorities, in things of a divine nature; for though in all things that are of a temporal nature, and concern the civil society, 'I will be subject to every ordinance of man for the Lord's sake,' even from the king upon the throne, down to the meanest officer in the land; yet in things that are of a spiritual nature, and concern my faith, my worship of God, and future state, I would call no man father upon earth, nor regard either popes or councils, prelates or priests of any denomination, nor convocations, nor assemblies of divines; but obey God and his prophets, Christ and his apostles. Upon which the Judge answered, 'Well, if his Grace of Canterbury was not able to give you satisfaction, Mr. Elwall, I believe I shall not'; and so sat down and rested him; for I think he had stood up for nearly an hour and a quarter.

church, it has given offence to some of your neighbors, and particularly to the clergy; are you willing to promise, before the face of the country here, that you will not write any more on this head?' I answered, 'God forbid that I should make thee such a promise; for when I wrote this book, I did it in the fear of God; and I did not write it to please the Church of Rome, nor the Church of England, but to please that God who gave me my breath; and therefore, if at any time I find myself drawn forth to write in defence of this sacred first commandment, or any other of the ten, I hope I shall do it in the same spirit of sincerity as I have this.' And I perceived the Judge was not in any wise displeased at my honest, plain, bold answer; but rather his heart seemed to be knit in love to me, and he soon declared me acquitted; then the clerk of the arraigns, or assizes, stood up and said, 'Mr. Elwall, you are acquitted; you may go out of court when you please.'

"So I went away through a very great crowd of people (for it was thought there was a thousand people at the trial); and having spoken long, I was athirst, so went to a well and drank. Then I went out of town by a river-side, and looking about, and seeing no one near, I kneeled down on the bank of the river, and sent up my thank-offering to that good God who had delivered me out of their hands.

"By the time that I returned to the town, the court was up and gone to dinner; and a justice of peace and another person met me, and would have me to eat and drink with them, which I did; and afterwards, as I was walking along the street, some persons hove up a great sash window, and invited me up to them; and when I entered the room I found ten or a dozen persons, most of them justices of the peace, and amongst them a priest, whom they called Doctor. One of the justices took me by the hand, and said, 'Mr. Elwall, I am heartily glad to see you, and I was glad to hear you bear your testimony so boldly as you did.' 'Yea,' says another justice, 'and I was glad to see Mr. Elwall come off with flying colors as he did'; upon which the priest said (in a very bitter manner), 'He ought to have been hanged.' I turned unto him,

ttle more for some time ; so I took leave of the justices, horse for Wolverhampton, for I knew there would be n my family, for the common people all expected to hear ig fined and imprisoned. But a farmer that lived near, een upon the jury at Stafford, got to town before me, ople went all up and asked him, ' What have they done wall? Have they put him in prison ! ' He answered, reached there an hour together, and our parsons could a word. What must they put him in prison for ? I told an of the jury, Mr. Elwall was an honest man, and his : an honest man, I knew him very well ' ; so they were l. But there was great joy in my family, and amongst nds. Praises, living praises, be attributed to that good delivered me out of their hands !

t never told us of that scandalous popish invention, of his ture praying to his divine nature ; but like a true, obe- of God, submitted to death, even that cruel death which l and envy of persecuting priests inflicted on him, because plainly and truly told them all their blindness, covetous- e, and hypocrisy. And therefore God raised him from and for his faithfulness, God has exalted him to be a nd a Saviour to all those that obey that pure doctrine d gave him to teach ; that, denying ungodliness and sin- we should live soberly and righteously in this world.

and the life, because no one cometh unto the Father but by that way.

“Neither did he make satisfaction unto God for us. It was impossible; and what God never required. But he who had no pleasure in the death of sinners, but rather that they should turn from wickedness and live, out of the immeasurable height and depth of his love, directed our Lord Jesus Christ to teach mankind a never-failing way of being reconciled to God; and that was by sincere repentance and reformation. This was the Gospel, or good tidings, of Jesus Christ, ‘Repent ye, for the kingdom of heaven is at hand.’ He tells us, ‘I am not come to call the righteous, but sinners, to repentance’; and by that beautiful, excellent parable of the prodigal son, he illustrates the tender mercy of his God and our God, of his Father and our Father, without any satisfaction. The compassionate Father required none at all, but humble confession and submission, with sincere repentance and reformation, and then comes the best robe, the ring, the shoes, and the fatted calf, to demonstrate the paternal acceptance without satisfaction or sacrifice, but a broken and a contrite heart, which he will never refuse; for he can as soon cease to be God, as cease to be merciful.

“And as to the Trinitarians, nothing is more plain than that ‘they feed upon ashes’; ‘a deceived heart hath turned them aside,’ because they will not make use of those rational faculties which God hath given them; nor say, ‘Is there not a lie in my right hand?’ otherwise they would never flatter the humble Jesus, nor make the most high God to be a plurality of persons.

“For as to the Holy Ghost (their third God) it is evidently no distinct person from God, any more than a man’s spirit is a distinct person from the man; so that the Spirit of God is God’s Spirit; as is manifest from Scripture and reason: Gen. vi. 3, ‘My spirit shall not always strive with man.’ And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God said, Let there be a firmament in the midst of the waters. And God made all things by the word of his power. So that the word of God, and the spirit

of God, are not distinct persons from God, but the power of God, and the energy of God.- So the word of a man, and the spirit of a man, are not distinct persons from the man, but the man himself; if his word be false, or his spirit be wicked, the man is false and wicked.

“ The same degree of stupidity that leads Trinitarians to call the word of God and the spirit of God distinct persons, would lead them to call the wisdom of God, the goodness of God, the love of God, the peace of God, the power of God, and mercy of God, distinct persons; and make God to be a trinity of trinities; for it is certain God is expressly called by all those names.

“ But whosoever goes about to father this absurd and horrid doctrine of the trinity of Jesus Christ, do egregiously abuse him; who told us plainly, ‘ His Father was greater than he; and that he could do nothing of himself,’ which is a demonstration that he is not God; for we are sure God is omnipotent, and can do all things of himself; being self-existent and independent, the Supreme Creator of the universe; and in this it is that the Unitarians triumph as unanswerable, believing in Jesus Christ, who told us his Father was the only true God, John xvii. 3.

“ P. S. — By these words of Christ, I myself was convinced many years ago.”

## THE AUTUMNAL CONVENTION OF 1856.

THE Autumnal Convention, last October, was held in the city of Bangor, Maine. Various circumstances conspired to make the attendance smaller than usual, but the occasion was regarded, by those who were permitted to enjoy it, as one of deep spiritual interest. Our Unitarian friends in Bangor entered into it with most commendable spirit, opening their houses with generous hospitality, and yet not en-

cumbering themselves with such preparations for a festivity as would interfere with their personal attendance upon the Convention. Herein they gave a wise example, which may well be imitated hereafter. In no instance, we believe, have more members of the Society receiving the Convention been in constant attendance upon its exercises.

Rev. E. B. Hall, D. D., of Providence, R. I., was chosen President; Rev. John Pierpont, of Medford, Mass., and Francis Sabine, Esq., of Bangor, Vice-Presidents; Rev. Solon W. Bush, of Brattleboro, Vt., and Mr. Stephen Barker, of Concord, Mass., Secretaries. Sermons were preached by Rev. Thomas Hill, of Waltham, Mass., and Rev. Dr. Bellows, of New York. Conference meetings for prayer and short addresses were held each morning; the holy ordinance of the Lord's Supper was celebrated, Rev. Dr. Allen, of Northborough, Mass., officiating; and topics, selected by the Committee of Arrangements for discussion, were presented to the Conference by carefully prepared Essays.

Rev. John Pierpont, of Medford, Mass., read the first Essay on the Connection between Politics and the Pulpit. It was a clearly stated and ably argued paper. It found the leading distinction between secular and religious affairs in the line of thought indicated by our Saviour in his memorable words, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's"; and it contended that the pulpit should fully survey all subjects that have a bearing upon the spiritual and moral interests of man.

We regret that we are not able to present the entire Essay, a full report of which we have nowhere seen. It entirely answered the purpose for which it was intended, by leading to a free and animated discussion. Fewer differ-

ences of opinion were brought to view than on preceding discussions of this subject, though there was not entire unanimity. A far better result than any mere agreement of opinion was reached, in the unanimity of spirit which resolved to give countenance to no wrong, appear where it might ; and to labor to promote God's free and pure reign among men.

The other Essay was read by Rev. J. F. W. Ware, of Cambridge, Mass. Its subject was, "The Means of Promoting the Spiritual Life." We are glad in being able to give this Essay a place in our pages, as a permanent memorial of the occasion for which it was prepared. Our readers will not fail to notice the informal manner and fresh spirit that characterize this paper, and will enjoy the truthful and hearty relish with which the writer develops the side of the subject which he presents.

As completing our notice of the Convention, we may add that the Committee of Arrangements for next year consists of the following gentlemen : — Rev. Thomas B. Fox, of Boston ; Rev. J. H. Allen, of Bangor ; Ebenezer Clapp, Jr., of Dorchester.

#### MR. WARE'S ESSAY.

"The subject of this paper, as given me by the Committee, is, 'The Means of Promoting the Spiritual Life.' I shall enter upon it without preface, undertaking, in the brief time allowed, simply a plain statement of such means as I think the every-day men and women of our time require, and can understand, and adopt. I shall endeavor to advance only what is practical, believing that this spiritual life, which is so misunderstood and so caricatured, is only to be reached through the help of simple and too generally overlooked agencies.

"In order to arrive at the spiritual life, we need the clearest conception we can get of God. It is not enough that we regard

him as the once Creator, or as the present Overseer. It will not do to enthrone him at a distance, nor to call him 'Father,' if we do not draw nigh him with our hearts and thoughts. God is not far from any one of us. In him we live, and move, and have our being. The whole mechanism of the world without, is his immediate care. We speak of laws, forces, chances. We satisfy ourselves with second causes, shrinking from the result the last analysis would always give, which is God. To the child, asking of this or that, we may say, God did or made it, because we have a lingering superstition that this is the way we ought to talk to children; but our maturer manhood we turn off and satisfy with some frivolous intermediate maker or doer. We meet each other these bright autumn days, our hearts filled with a sense of the beauty about us, and we speak of the chemical change in the leaf, of the glorious decay of nature, of the effect of the frost, cheating ourselves out of the sublimer and truer thought, that God has touched these with his finger, and breathed upon them with his breath, and called from secret cells this rich profusion of glory. Down far in our hearts, no doubt, there is a feeling that somehow God is in the end concerned with all things, but it is as one who from afar looks on while that which he once made and set in motion works. With no eager gladness do we recognize the ever-active and ever-present God, without whom, in a sense we will not receive, a sparrow does not fall. Not in his works will we read the *present* Deity; but, seduced and led by our little wisdom, we hide God behind his doings, and give to them the glory which is his alone. Language is not only the expression of thought, but becomes also the mould of thought; and when once men are in the habit of saying nature, law, order, force, though in the beginning they mean God, in the end God is dropped out of their thought, and they mean only what they say. David's Psalms rise to the highest pitch of exultant devotion when he considers the works of God, and sees and praises *him* in the humblest of his creations. Jesus makes God care for the grass of the field, which to-morrow is cast into the oven. These least things are not by him left to the cold charge of Nature, or of Law; and who can



doubt but such a faith quickened in them both the elements of the better life, and what shall these lives of ours gain when we shall see God in all ?

“ But perhaps a more fatal error consists in believing that any human activity may be divorced from the *law* of God. We say of life that it has laws of its own, with which God has no right to meddle. His concern is with religion. Society, business, politics, the various occupations of life, have each their separate morality. We say that godliness is one thing, while these are quite separate. When men are in church, and acting in their character as Christians, they are amenable to God ; when they are on 'Change or in Congress, acting as merchants or politicians, they are out of his control. It is an impertinence when any Divine law seeks to interfere with the majesty of these. A good man once said to me, — and the fact that he was a good man, a church-member, and a Unitarian Christian man, shows how far this thing has gone, — ‘ I do not believe God has anything to do with the grocer's business ’ ; and as the grocer's business was his own, occupying his six days at least, you see how far he, a religious man, had divorced God from all concern with his life. Our law-makers and our lesser politicians tell us that religion has nothing to do with politics, taking another of the great interests of man out of the hand of God. I do not see where this thing is to stop, and why men may not go on taking whatever suits them from under the Divine law, till they shall have separated from it everything in life.

“ As regards the world without, we thus become, practically, atheists ; as regards our daily lives, we do that only which is right in our own eyes. Where is there any room for the spiritual life ? What shall be its food ? What shall be its encouragement ? Shall they come from the Bible, the prayer, the Sabbath ? Even these lose their power. They will make but Pharisees and hypocrites. The soul that separates the external world, and the daily detail of its own being, from the immediate oversight and law of the Father, — no matter how much of sentiment or of charity it may display upon occasions, — no matter how much of honesty or

sincerity it may have, — has no spiritual life; and we cannot hope to lay wisely and deeply and immovably the foundations of that life in us, until we see God as an ever-present power, and feel him as an ever-pressing law.

“ I speak next of the *Imitation of Christ* as a means of promoting spiritual life. With all proper reverence for time and talent consumed in the various questions about Christ, *practically* I believe the great fact is, that Christ is an example, and the only way into the spiritual life is through imitating him. He came to man, not to give a message, but to bequeath a life; not to *tell* of holiness, but to *show* it; not to get admirers, but to make followers. We have not a creed to accept, but a life to imitate. The burden of his Gospel is, ‘ Follow me.’ Paul walked in the steps of Jesus. Peter and John followed hard after the Master. We can be disciples no other way. It is not doctrine that makes us Christians, so much as doing. The daily cross, the childlike faith, the humble endeavor, the meek endurance, the glad obedience, serene patience and submission, the unquenchable hope, — these, the graces of character more than the precisions of a creed, constitute discipleship. ‘ If any man have not the spirit of Christ, he is none of his.’

“ Before this imitation is possible, however, some feeling of sympathy must be established between the Lord and the Saviour. It is only through sympathy that we come to know him, as it is only through sympathy that we know anybody; and it is only through knowledge that we can consistently imitate him. The want of this sympathy has led men into the wretched mistakes they have in all ages made. It established the Crusades, it gave power to the Romish Church, it fed *autos da fé*, it placed forms above faith, the catechism and creed over character. It makes the intolerance and exclusiveness of sects, the narrow-mindedness and bigotry of individuals, the jealousy of churches, and the ill-will of neighborhoods. Saul, thinking he did God service by his persecutions, was not going more fatally against God’s will, than we in our Christianity to-day are going against Christ’s spirit. There is no loving, tender, yearning sympathy with what he was, and

what he planned, and what he still desires. We haven't studied that life till its spirit is infused into ours; we haven't prayed and struggled till we have sunk our own wishes, vanities, ambitions, — till we have only his affections, purposes, and hopes; we haven't sought for, haven't deserved, haven't received, that holy unction from above, which, with a Pentecostal power, shall transform us, as Peter and John were transformed, from mere attendants upon the Saviour's word, into living likenesses of their Master. That heaven-touch which shall rouse and quicken these sluggish sympathies must first come, — come by no waiting, as an outward influence, but come as the ripe cluster of the grape comes from the inward energy of the vine, — before we can begin that imitation of Jesus which shall make us one with God.

“In every day and every duty and every discipline we need the thought of Christ, and a constant conscious measuring of ourselves by him. There are other standards all about us. There is a lower excellency, which men tell us is sufficient. But the Christian has nothing to do with these. Power, custom, friendship, are not to be heeded, let them threat, or coax, or charm. The Christian has but one duty, in prosperities and pleasures, amid temptations and trials, to walk just as closely after the Master as it is possible, by the most scrupulous fidelity, to walk. Stopping at, satisfied with, no attainment, but pressing onward always, without haste and without rest.

“Of prayer I have this to say, that it cannot do for us what it was intended it should do, until we can throw aside the forms and phrases which have become its exclusive utterance, and make it the spontaneous out-gushing of a full and filial heart. Our public prayers, our written prayers, our Sunday-school liturgies, are too formal, too precise, too limited, too artificial. These are the educators of the people, and they learn to phrase their private petitions after these models, copying their formality, their mistake, and so crippling the spirit still struggling with something unexpressed. There is a deal of the deepest philosophy and truest faith — the heart experience of many must have echoed it — in the simple declaration of Milly, that she had left off pray-

ing, and now only talked with God. We must leave off praying, throw off these conventionalisms, these stereotyped decencies of phrase and form, and pour out the soul's fulness, its want or its hope, in the simple, unrestrained freedom of nature. We want to talk with God as it is said that they of old talked with him. The one way in which he reveals himself to us through Christ, is as our Father. All his addresses, appeals, reproofs, are to us as children. It is not natural for the child to address the father in the courtly phrase, the studied periods, of society. Such intercourse would want all genial glow and harmony, become cold and hard and distant. It would be the commerce of the world, and not the communion of love. So long as this idea of being God's child does not get down out of the brain into the heart, it can do no possible practical good. If we say God is a Father, yet feel and act as if he were a King, we shall stand with our petitions at the footstool of the throne, not at the knee of Love; we shall go back to our work or our trial unrelieved. Once feel that in God the perfect *pa*-ternal and *ma*-ternal nature blend to make a perfect Parent,—go as the child goes to his father's knee or his mother's arms, to make no set speech, but a simple, artless unbosoming of all that lies upon his heart, be it wrong committed or want craved,—and our prayers will no more be cold, no more return void, or leave us gazing into heaven in doubt if we are heard. Prayer will be a quickening element in our spiritual lives when it comes welling out of a filial soul, as the limpid spring wells up from the fresh sod, carrying verdure and beauty and hope wherever it goes. It is the wretched mistake of our starveling faith that so contracts and cramps our prayers,—that thinks God may be approached only through certain formalities, and upon certain subjects. Can a sparrow fall without the Father? and shall not He who stoops to control the circling planets and the ebbing seas—things born to die—much more care for anything that any way concerns the undying soul? We do not get into our prayers what most we need, because just there comes obtruding a doubt as to propriety. The little child who added to its morning petition for “daily bread,” and “a little

better too," is an instance of the breadth of child-faith, which men and women have lost. Our petitions do not come up out of the deep homely cravings of our ordinary life. We do not like that God should see our wants in undress. We stop to array them in their better suit. We take off the freshness and the fervor by putting them into a precise form, and the spirit loses its glow in the propriety of a phrase. We don't let them come out of the heart full, gushing, yearning, confident, pouring their secret into the Divine ear as unreservedly as into the ear of Love. And so we do not reach up to that highest stage of intercourse which is communion; we do not know how God is always answering us in all providences, nor see that Jacob's ladder was no old-time vision, but that still angels come and go between man and God, carrying up our petitions, and bringing down God's blessing. I now and then hear a prayer so wholly unlike our hackneyed utterances that it seems almost a revelation of a new possibility in it,—so fresh, so simple, so deep,—touching what petition seldom reaches, showing how grand prayer becomes when it utters the humblest want. I think our spiritual life halts sadly for want of this better idea of prayer, which shall not put off reverence, but only stateliness; which shall leave old forms and phrases,—husks of faith,—and, regardless of long-honored and long-sanctioned proprieties, utter itself to the Father as to a friend. Perhaps the necessities and the limitations of public devotion may stand in the way of their entire release from the thrall of custom; but the man who in private walks with God, may surely in private talk with him. There is no irreverence in the thought, no impossibility in the thing.

"Of religious reading, I say that the Bible has lost, and I think for ever, its distinctive place as the chief means of spiritual life and growth. As a book to be read as a whole, it should never be put into the hands of a child, or a heathen, or an infidel. Source of all we know and hope, precious beyond language in what it reveals and sanctions, in what it threatens and promises, do not the world's mistakes and the world's sins stand buttressed by the Scriptures,—war, and slavery, and polygamy, each and every

enormity, finding a sanction within the range of the Sacred Books? The different parts of the Bible are of different value, of different authority, and should be read for different purposes. If you want to get at the history of the religion, and God's providence in it, there are the historical books; if you want poetry before all other, Job and the Psalms will furnish it; if you want to know what Christianity waked in its earliest followers, the Acts will tell; but if you want nourishment to your soul, food and light and certainty, sit at the feet of Jesus. We *have* all sorts of Christians, but we *want* Gospel Christians.

“From what I see, I believe that the Bible is a book more talked about than read; it is a parlor ornament, rather than a household friend; at best, a book of reference, and not a constant companion; and this, I think, naturally and inevitably. The time was when the Bible furnished the only religious reading; now the religious press neither slumbers nor sleeps. Every possible religious topic is discussed in every possible way. Volumes of sermons, treatises upon doctrine, essays upon morality, biographies, newspapers, tracts, abound. They are scattered broadcast all up and down the land. The time was when the child was brought up on the Bible. He read in it at home, he read in it at school, he even learned to spell from it. His taste was formed by it, and its quaint old simplicity had a relish. Now the child has at least a whole Sunday-school library to go to. His taste is formed by the highly seasoned reading he finds there; and the short sentences and stiff phraseology, the antiquated garb, of Scripture, are not attractive. You must translate into modern English scenes and facts which your own childhood took, with open mouth and dilated eye, straight from the Book. The man is but the older child. His religious reading is in other books. His interest is in the application of those old truths to the present day. He wants to know the present thought upon them. He does not ignore the Bible; he does not cease to believe in it; he does not give over all reading in it; but he don't love to read it as men once did. It is still the solid foundation upon which all stands, only, like all foundations, it is out of sight. The times

have changed, and men are changed. Truth is none the less sacred, nor the record of it the less respected. It has a truer and a deeper hold upon the human heart than ever. But the best talent of the best men is given to religious subjects, and the character as well as the taste of the age leads men to seek enjoyment and profit in discussions of doctrines, elucidations of truth, more than in the simple reading of Scripture, and meditation upon it. If any one is tempted to doubt the fact, or fear its effects, let him remember that the Book Fund of the body representing the liberal element in Christianity is not to be devoted to printing and distributing Bibles, but to printing and distributing other religious books; that the American Tract Society and Sunday-School Union are laboring to the same end. It is a tacit acknowledgment that such are to be chief among the means of promoting what we consider as spiritual life.

“To make something of a jump, and conclude a paper I would gladly have made more acceptable as well as brief, I would say, that a man is to find means of promoting his spiritual life in the crooked things of his own nature, and the adverse things of his lot. The writer of the ‘Hallig’ has said truly, that ‘we are spiritually more or less enslaved by our earthly calling, and the circle in which we live; by the chains and bands thrown about us by our position; by the requirements, enjoyments, prejudices, of the class to which we belong, and the relations we sustain toward others.’ Is it not, however, equally true, that these are the very conditions and the means of the surest spiritual growth and the highest spiritual attainment? The real power of the spiritual life is to be drawn out of an unflinching contact with the condition of things among which our daily life is cast. By enduring hardness, we become good soldiers; by bearing the daily cross, we win the crown. We are not to be borne on flowery beds of ease. Closets, cloisters, cells, are not the arena for the training of rugged virtue. They who have all things in their favor are not the only virtuous. Out of the hard conditions of our daily lot we are to make our lives holy; and these things which in themselves look so little spiritual, which are gross and material, even to a fastidi-

ous taste revolting, are the very things out of which to make that beautiful and holy thing called spiritual life, just as out of rottenness and decay are to come the brilliant flowers and the luscious fruit.

“ As it is with things without, so it is with things within. Men who have failed to attain to spiritual excellence imagine that other better men owe it to some endowment of nature. They mistake. There are different hereditary tendencies, no doubt, but character does not come of these. Character is not an inheritance, nor are the roots of it always in our being. Quite as often is it the fruit of the graft as of the original stock. Virtues are not things born, they are things made; they are not felicities of our organization, but acquisitions of our struggle. That which is best in us, the most reliable always, is that which has come from self-conquest; it is the good which has come up through sore trial to take the place of its opposite evil. So all noblest virtues come not through God's gift, but man's strife. Humility grows from the wreck of pride; gentleness springs from the ashes of passion. The man most self-denying was once the man most selfish, nor could he have known or attained unselfishness otherwise. If you see a man remarkable for some virtue, you may make sure that he has won it, — that he once was as remarked for its opposite. It sits so gracefully, and is wielded with such ease, that you may think it came of Nature. But Nature gives no such grace. Do not look to her for it; but wherever you detect in yourself any ugliness and perversity, there is not only something to correct, but to make the means of spiritual growth. It is not he who has a delicate, sensitive temperament, not the man of sentiment or seclusion, nor he who lives a favored life out of the world's dust and whirl, consorting only with his books, his tastes, his equals, or his wishes, — not those whose nature would seem to remove them out of the turmoil, that materialize, — not those who have the means of being, and are, most truly spiritual; but the men of full blood, and firm muscle, and broad shoulders, of much privation and temptation, — every-day men, who make the conditions of their being, all hostile as they seem, the pliant and prevailing imple-



ments of faith, — its daily, homely duties the occasions of a noble growth. The spiritual life is not the life of rhapsodic abstraction, or of dreamy seclusion ; not a buoyant aspiring, not a rose-cloud of the fancy, a natural exemption from sin, but an actual thing, built of the actual, the discordant material of which to-day and to-morrow are full. True success in all things, but especially in the spiritual life, is by going against, not with, the stream. I do not believe so much in a *born* Christian, as in a *made* one.

“ No other proof that this is a true means of the spiritual life need be required than a simple reference to the history of Jesus. Whence came the life in him ? From the Father, as an outright gift ? Then for us he loses that which otherwise makes that life of value to us, — he is only a form in which the Father dwelt and acted. Came it of seclusion, watching, and prayer ? In part, assuredly ; but if of these alone, then one large part of life on which he laid great stress is so much waste. So far as I can understand it, put him where you will in the scale of being, his daily life grew out of his every-day lot. It exercised his virtue, it tried his faith, it proved his submission, it made him what no gift of God, no seclusion and prayer, could have made him. In the end, at Calvary, he had what in the beginning, at Jordan, he had not. Jordan consecrated the gift of God, the grace not yet tried. Calvary crowned the perfected work of him who had overcome the world. Between the two lay that sore trial and conflict which was to make the man Christ Jesus both Lord and Christ, Son of God and Saviour of men. Among men was he to pass, amid temptation was he to stand, tried and perplexed was he to be, subject every way to our infirmity, and it is out from his daily walk with these, out from his ever-recurring contest with them, that the height and sum of excellence is by him attained. Had there been no Pharisee, no doubting ruler, no recreant disciple, no persecution, and no cross, but only prayer, and such acts and helps as we designate specifically as spiritual, though there had been that unfathomable gift of God in the beginning, yet had the end brought us no Redeemer to rejoice in and triumph with. It is the eighteen months of practical, hard-working faith which make the

spirit and power of Christianity, — which give to man his Saviour, his example, and his hope. Without them Jesus were only some pure emanation from the Father, possessing nothing of his own, shedding upon the darkness of the world, and the want of the heart, no light and no relief.

“ As I understand it, the spiritual life, if it be not born among, must be traced by, the adverse things of our probation ; it must be no dream, no emotion, no sentiment, no exemption, but a rugged, practical thing, supported and sustained by the actual experience of life. It is the things which are lowest and meanest which we reject as stones unworthy to be set in the foundations of the kingdom, which yet are and shall be found to be lively stones, in rejecting which we reject a sure means of growth and life.

“ Determined not to trespass upon your time, yet foiled in my determination by the result, I have felt myself at every point hampered by the magnitude of my subject, — a subject so vast, so important, that I ought not to have dared to touch it, — a subject, the door of which I was to open, while I might not cross the threshold. The theme is exhaustless. Too much, I think, men have made the spiritual life consist in emotions, and protestations, and extravagant words and acts ; too much has the language of religious speakers and writers, clerical and lay, been such as to excite suspicion or disgust in the minds of every-day men accustomed to plain speech and a practical standard. We have had too much cant, too much fog, too much whine, too much weak, sentimental piety, till men have thought spiritual life a very undesirable thing, or a very doubtful gain. We need to show what *are* its elements, its applicability to kitchens, and parlors, and shops, and factories, and wharves, and exchanges, to wake men and women, the older and the younger, out of this terrible lethargic stupor, to see that the spiritual life is a life of every-day obedience to the will of God, an every-day imitation of Christ. I believe the great religious want of the day is a manly piety ; not this emasculated stuff which goes about deceiving weak women and weaker men, which has made the very word *piety* a byword and an offence, but a manly, piety, which we can take through the world with us, apply and enjoy under all circumstances and in all connections.’ Let us pray, and watch, and toil for that.” •

## FOURTH OF JULY IN A FOREIGN LAND.

THE writer of this has a lively remembrance of celebrating, a few years ago, our National Independence with a small company of Americans, in the city of Milan, in Italy. It is not easy for one who has not participated in a commemoration of that event in a foreign land, to understand the feelings it there awakens. Our national history never seems more inspiring, our patriotic affections are never more glowing, and even our national sins, if they are not forgotten, are at least mourned with less fierceness of denunciation, and with more tenderness of pity.

On the last Fourth of July, a party of fifty Americans assembled in the Town-Hall, in Calcutta. At the banquet, the Chair was occupied by the Consul-General, and the Declaration of Independence was read by the Vice-Consul. The good old-fashioned number of thirteen regular toasts were offered, and these were followed by short addresses from persons previously appointed to respond to them. The list, now before the writer, includes *The President of the United States*, *The Memory of Washington*, *The Queen of England*, *The Day we Celebrate*, *Our Countrywomen*, &c. The ninth in the series is *The Liberty of the Press*, and to this a response was made by the Missionary of the American Unitarian Association, Rev. C. H. A. Dall.

Mr. Dall's speech was afterwards published in the *Bengal Hurkaru*, from which we quote it, as we feel sure our readers will be glad to see it. It is as follows:—

“GENTLEMEN, FRIENDS, BROTHERS:—Through the blessing of Heaven, we are born into an age that seeks to be ruled by the wisdom of the wisest, not by any man's whim, even though he be called king or emperor. That wisdom can only be had by free

speech and a free press. The age will follow those men only who stand for great ideas; and the natural channel of great ideas is the press. Our hearts leap up to meet a man who consistently advocates 'Liberty and union, now and for ever, one and inseparable.' But the principles of universal brotherhood demand a press open to every honest mind, and free as light. In England and America, thank God, the press is free. And you see the result: England is free; America is free. America! — our thoughts run home at the word. We are on Boston Common, — in Broadway, New York, — in Washington Square, Philadelphia, — in Howard's Park, Baltimore, — in Cincinnati, — in New Orleans, — in San Francisco. These cities may be far from Calcutta, but the ideas out of which they grew are here. They should be here. God sent us here with them, and if we be Americans in India, our business is to establish these in India; I mean the ideas of that 'Declaration' which has here just been read to us; and whose thoughts we owe so largely to Old England's Hampden and Sydney and William Penn. 'Father' Taylor, in New England, may say that 'the Lord never made but one Boston'; I believe he intends to make another, — and that, wherever Boston men are found. John Milton spoke homely truth in saying, 'What matter where, if I be still the same?' Gentlemen, if we be Americans, America is here.

"It was once said to me at home, after a year abroad, How can you return from Europe with its culture, and especially from England and its wealth, and live contentedly in Massachusetts? Had I not seen a higher civilization? Had England, with her Oxford and Windsor, not fascinated me? 'It may be so,' was the reply, 'but Europe has taught me for the first time how to love America, and

"Of all the lands in the East or West,  
To love my native land the best." "

"Before leaving America, I saw her faults out of their true perspective. Only going abroad taught me the worth of home. Born in a Slave State, I saw my country's shame; and it was only when I trod the shores of Italy, France, and Britain, that I un-

derstood her glory. England, of course, can boast of things that America has not, as yet; and America, of things that England has not, as yet. We rejoice to-night over what they have in common; we thank God for free speech and a free press. In the high privilege of that liberty, England and the United States are one; and in that is the germ of all liberty, the seed of all progress. Prince Albert said the other day at Birmingham, 'Prejudice keeps stubbornly to its position, while science is an irresistible movement towards the fountain of truth; caring little for cherished authorities; but continually progressing, with a pleasure not even intelligible to the pride of ignorance.' Apply these words to statesmanship, the loftiest science of all, and I want no better republicanism. If England was ever stubbornly unprogressive, that day is past. The freedom of the press, maintained by England's Queen, over one eighth of the earth's surface, and among one fifth of its inhabitants, positively forbids a use of Prince Albert's brave words, which some would have made in old 1775. Men no longer read, for 'prejudice,' England; and for 'progress,' America. No man now may say that England keeps stubbornly to her old position, while America alone shows an unarrestable movement towards the fountain of truth, caring little for cherished authorities. No, fellow-countrymen and brothers, so long as England keeps her press free, as doubtless she ever will, England and the United States will be yoke-fellows in the service of humanity; both alike the pledged champions of freedom to all nations. God grant they walk together in peace as in power! — that holy power which firmly instructs them that oppose reason, and so works no harm to its neighbor. Who of us does not rejoice to hear the London Times say, as it did of late, that 'that popular will which is ultimately supreme in England, has spoken in a hundred ways, and must be obeyed'? The popular will must be obeyed in England! While the great mouth of the English press is free to republicanize after this fashion, there can be no quarrel between us. However independent of each other, England and the United States have a single mission. They follow one political hope as they love one God. If Liberty be, as I take it to be, the free

swing of truth, elbow-room for honest men, — man's exercise of God's will, — we can never have too much of it. If it be 'the consummate grace of a disciplined nature,' neither man nor press can ever be too free. God grant us, as Americans of Calcutta, to add to our perfect liberty — union. Let us pledge to each other to-night, 'Liberty and union, now and for ever.' I repeat the sentiment: 'A free press, the palladium of liberty, for America, England, India, and the world.' "

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## A GLIMPSE INTO THE DARK AGES.

IN the darkest eras of the world, God has never left himself without a witness in the souls of true and faithful servants. As we look back upon the centuries immediately preceding the Reformation, we are apt to imagine that nothing but darkness rested upon the world, and gross darkness upon the minds of the people. But there were those then who saw the corruptions of the Church, who longed for greater purity of doctrine, more simplicity of worship, and a more sincere and vital union between religion and life. There were those then who were attracted to religion by the aspects of the subject which are dear to us as Unitarian Christians, and who were faithful to the light which God had revealed to their minds. Indeed, the more we study the history of the Church, the more we are impressed with this thought, — *That we can find in every age of the Church men who held the Christian religion substantially as we hold it, — men who were the loftiest spirits of their times, and who constitute the true and uninterrupted Apostolic succession.*

We have been led into these reflections by reading a page in Milman's *History of Latin Christianity*. It briefly describes the career and spirit of one who was not only a Reformer before the Reformation, but who, in his resistance to spiritual tyranny, his strong appeal to the moral judgment of the soul, his earnest attempts to wed religion to life, was by five hundred years a precursor of Channing. Let the reader reflect upon the last paragraph we shall quote from Milman, and then ask himself if some of our dearest views of religion did not find an advocate in those distant ages.

"John Tauler was born in Strasburg, in 1290. At the age of eighteen the religious youth entered the Dominican cloister. He went to study at Paris; but at Paris the doctors were ever turning over the leaves of huge books: they cared not for the one Book of Life.

"It was the height of the war between Pope John XXII. and Louis of Bavaria, and nowhere did that war rage more violently than in Strasburg. No wonder that religious men sought that religion in themselves which they found not in the Church or in the cloister; they took refuge in the sanctuary of their own thoughts from the religion which was contesting the world. In all the great cities rose a secret, unorganized brotherhood, bound together only by silent, infelt sympathies, — the Friends of God. This appellation was a secession, a tacit revolt, an assumption of superiority. God was not to be worshipped in the church alone, with the clergy alone, with the monks alone, in the ritual, even in the Sacraments: he was within, in the heart, in the life. This and kindred brotherhoods embraced all orders, — priests, monks, friars, nobles, burghers, peasants; they had their prophets and prophetesses; above all, their preachers. John Tauler was an earnest disciple, a powerful apostle, of this lofty mysticism; he preached with wonderful success in Strasburg, in some of the neighboring convents, in towns and villages, in the cities. Tauler threw aside all scholastic subtleties: he strove to be plain, simple, comprehensible to the humblest understanding; he preached in Ger-

man, but still with deferential citations in Latin. His preaching flowed from his own heart to the hearts of others. He taught estrangement from the world, self-denial, poverty of spirit, not merely passive surrender of the soul to God, but, with this, love also to the brethren, and the discharge of the duties of life. Men were to seek peace during these turbulent times within their own souls. He not only preached in German : he published in German, 'The Following the Lowly Life of Christ.'

"His last hours were passed in the garden of the convent in which his only sister had long dwelt, a holy and blameless nun. He sought her gentle aid and consolation. One hard mystic reproached his weakness in yielding to this last earthly affection. He was buried in the cloisters, amid the respectful sorrow of the whole city. His sermons lived in the memory of men ; they were transcribed with pious solicitude, and disseminated among all who sought something beyond what was taught in the church or taught by the clergy ; which was not heard in the cold, formal confessional ; which man might learn for himself, teach to himself, which brought the soul in direct relation with God, trained it to perfection, to communion, to assimilation, to unity with God.

"Tauler lived not only in his writings : the cherished treasure of mysticism was handed down by minds of a kindred spirit for nearly two centuries, when they were appealed to by Luther as the harbingers of his own more profound and powerful religiousness. Tauler was one of the voices which as it were appealed directly to God from the Pope and the hierarchy ; which asserted a higher religion than that of the Church ; which made salvation dependent on personal belief and holiness, not on obedience to the priest ; which endeavored to renew the long-dissolved wedlock between Christian faith and Christian morality. It was an appeal to God, and also to the moral sense of man ; and throughout this period of nearly two centuries which elapsed before the appearance of Luther, this inextinguishable torch passed from hand to hand, from generation to generation." — *Milman's Latin Christianity*, Vol. VI., English Edition.



## THE COMFORTER.

BY JOHN R. BEARD, D. D.,

OF MANCHESTER, ENGLAND.

Nothing shows the existing degeneracy of Christianity more palpably than its hardening into a system of dogmas. There is not one metaphysical proposition in all the teachings of Jesus. There is not one of the actual teachings of Jesus respecting his Father, the Holy Spirit, or himself, which, if professed by his disciples in the very words of the Master, scholastic theologians would not pronounce defective or positively heretical. Such teachers have taken the spiritual doctrines of Christ, and converted the bread into a stone, — converted the bread of life into the petrifications of dead, earthly creeds. The Father of the universe and the Father of Jesus, a character which all can understand and few fail to revere and love, they have changed into the first person of their Trinity, an abstraction which confounds the understanding without moving the heart. The Scriptural phrase, Son of God, which for its import appeals to our own sonship with God, and God's fatherly relation to us, they have transmuted into God the Son, with a perversion of sense and an inversion of terms, making Scriptural truth, not only unscriptural, but heathenish and unintelligible. And so have they denuded the Comforter of his moral and spiritual efficacy by exhibiting him as the third person of the Trinity, thus converting a moral quickener into an intellectual conception, received as an opinion without being understood by the head or felt in the soul.

The last perversion, when closely looked at, will be found to be the greatest and the worst. The term Comforter was specially chosen by Christ in order to set God before his

disciples' mind in a relation no less endearing than intimate. Call the connection to your thoughts. Jesus was about to leave the earth, and so to be separated from his associates. The dim apprehension of his loss filled their breasts with sorrow. Tokens of that sorrow sat on every face, and weighed down every heart. Seeing their grief, Jesus said, "Let not your hearts be troubled: if I go away, I will come again to you. The Father himself will come, and make his abode with you. In a new character will he come,—a character specially suitable to your wants: he will come as the Comforter, he will come to give you counsel, aid, and support; he will come to sustain, to guide, and to cheer you: and once with you, the Comforter, unlike myself, who am now parting from you, will be with you for ever."

This most touching and interesting relation of God to man's soul, metaphysical theology has transmuted into a psychological relationship of God to himself, of the third person in the Godhead to the first and the second. Of that creed-relationship do you really know anything? do you understand the terms in which the propositions are conveyed? do you understand the propositions themselves? I am bold to say, that the Athanasian creed never enlightened one mind, much less moved one heart. Trinitarianism, viewed in itself, is not a religion,—it is a jumble of metaphysical conceptions and scholastic decrees. Religion, I know, and I gladly admit, is often connected with it. But the religion comes from an extraneous source,—from the New Testament, from the life of Christ, from the human heart, from God's Holy Spirit; not from the creed in any of its most manifold forms. That creed, the creed of Trinitarianism, of which the so-called creed of St. Athanasius is the pattern symbol,—that creed is not only a series of contradictory propositions, but as a whole a huge mistake, a lamentable

blunder; inasmuch as it converts religion into theology, makes the letter dominant over the spirit, and sets human opinion on the throne of God's truth. In their essence the teachings of Jesus are ever spiritual; in their essence the teachings of our creeds are all speculative and metaphysical. Christ spoke of everlasting realities; the creeds embody transient forms of opinion. The aim of Christ was to quicken mind and heart; the effect of creeds is to deaden the intellect, and narrow, harden, and inflame the soul. Jesus spoke words of comfort; the creeds utter words of anathema. Jesus gave light and peace; the creeds spread abroad darkness and strife. In Christ all good men of all sects are one. So far as they are actuated by the creeds, churches are disturbed, parties are convulsed, and Christendom is rent asunder. If we wish to be truly religious, we must renounce the creeds, and return to Christ.

One of the great results and one of the great benefits of divine revelation, has been the gradual unfolding of the character of God. In his infancy, it was an infantine idea of God which man received and entertained. As man grew toward maturity, God assumed, in man's conception, purer and loftier attributes. At length, in the perfect man, God was perfectly made known. The Father was seen in the Son.

Revelation, you thus see, is progressive. As progressive, it has less and more. If revelation has less and more, then they err who expect to find in Genesis what they find in John's Gospel. Equally do we err, if in Moses we look for the full truth as it is in Jesus. The Bible therefore should be studied as a progressive disclosure. If the Bible is a progressive disclosure, every part of it is not absolute truth. Absolute truth has no degrees. But as the Bible contains a progressive disclosure, so does it offer to our apprehen-

sions a development. It is a sun, shining more and more to the perfect day. It is a tree of life, growing and expanding from the seed, the germ, the shoot, the stem, into branches and leaves innumerable. As a development, the Bible has unity. One in essence, it is one also in its manifestations. Having its root in God, it grows up in god-like forms, and produces god-like fruits. And thus its earliest idea of God, and its latest idea of God, are not contradictory and mutually destructive, but varieties of one grand central truth, unfoldings of the same divine reality; and all the intermediate ideas of God, together with the most rudimental and the most perfect, are, — God made manifest to man; God not so much as he is in his essence, but as he may appear to his intelligent offspring; — God apprehended by the human soul, now as power, now as wisdom, now as love. Sometimes these manifestations are set before us in an abstract form; then God is light, is spirit, is goodness. At other times they take a concrete form; then God is just, merciful, long-suffering. At other times again they pass into a personal form; then God is a Creator, a Preserver, a Redeemer, a Father, a Comforter. Occasionally, in the Scriptures, these forms are mingled together; then we have such representations as these, namely, “the living God,” “the only living and true God,” “the God and Father of our Lord Jesus Christ,” “the Spirit of Truth,” “the Holy Spirit.”

The earliest representations of God are the simplest. In the Hebrew there are two names of God. Both are significant. When called “Elohim,” God is considered as the impersonation of power; when called “Jehovah,” he is set forth as the impersonation of life. But essential life and absolute power imply an almighty will. The idea of will brings with it the idea of law. Law supposes a lawgiver,

and a perfect lawgiver promulgates a perfect law. Hence God not only governs the world, but he governs the world in rectitude. God therefore is just and holy. But a just and holy God is merciful toward his frail creature man. If there is mercy in God, there is goodness in God also. But perfect goodness is to man paternal goodness. God therefore is a Father. But God is also the Creator; he is the Creator of men; he made man in his own image, and gave him a portion of his own understanding. Accordingly, God is the Father of the spirits of all flesh.

Not beyond this point did the religion of Moses proceed in its disclosures to the world. It was reserved for Christ to complete this long series of divine revelations. Having first received and sanctioned the great leading doctrines of the older religion, Jesus took up its most advanced ideas and gave them their completion, carrying them to their fullest and highest development. Thus having pronounced the unity of God to be the first and greatest of the commandments, he declared that unity to be such a unity as man is conscious of in his own spirit, when he said, with singular brevity and force, — "God is spirit." But lest an abstract term might faintly strike the mind and pass unimpressingly over the heart, he taught, in his own beautiful and effective manner, that the God who is spirit, was also his own Father, and the Father specially of all who love and follow him. Having thus on one side humanized and mellowed the idea of God, he on the other invested it with the sanctity of moral perfection in setting God forth as the Holy Spirit. And here, too, again, lest the severities of holiness and the etheriality of spirit should be too hard or too lofty for man's weak and low intelligence, he put the finishing touch and added the highest glory to his disclosures respecting God by promising that he should come to and dwell

with his disciples in the friendly, winning, and cheering character of the Comforter.

No one with a human heart in his bosom will deny that these are very precious truths. No one who is acquainted with the representations of God found in the productions of the loftiest Pagan writers, will deny that these precious truths acquire and possess a peculiar value and a very high recommendation, when viewed side by side with the mean, the unworthy, the grotesque, fancies of some of those Pagan writers, and the less satisfactory and less lofty ideas of others. And no one who has compared Christ's revelation of his Father with the shadowy and evanescent mist-creations, — the ever-receding, disappointing, and tantalizing mirage of modern pantheistic transcendentalism, can fail to discover a difference wide as the poles, or to acknowledge on the part of the Gospel a superiority as of light over darkness, as of the clear over the obscure, as of satisfaction and peace over uncertainty, doubt, and agitation. As little, it seems to me, can the religious mind fail to prefer these great spiritual realities revealed and taught by Jesus Christ, to the speculations, the figments, and the philosophies of scholastic divinity. A triune God? If God is three, because he is set forth as the Father, the Son, and the Holy Spirit, then by parity of reasoning is he three hundred, for he is certainly set forth under names and epithets most numerous and most various. I deny not that God is the Father; I deny not that God was in Christ; I deny not that God displayed his Holy Spirit. These are verities, fundamental Christian verities. And these verities find an expression in the formula which Christ uttered when he commanded his Apostles to make disciples of all nations to the sphere of spiritual truth and power, which is summed up in the words "the Father, the Son, and the Holy Spirit." In that brief compendium

are presented the three great heads of Christian doctrine, instruction in which contains all that is necessary for an introduction to the Christian fold. There is it intimated that the Father is the sole divine source of the Gospel, the Son the sole channel of its communication, and the Holy Spirit its sole and efficacious sanction and enforcement. Nor, 'except by additions of our own,—man-made additions, additions borrowed from creeds, creeds of far later date,—can we convert this Christian summary into a declaration of Trinitarianism. And when we have effected the change, we have not honored the Son and the Spirit, while we have dishonored the Father by placing him on an equality with two other gods. No, we have not honored the Son, for the Son's honor consists only with the retention of his Father's honor. And we have not honored the Holy Spirit, for we make him but one God in three; whereas in Christ's teachings, and in the believer's soul, the Holy Spirit is God himself, the very God, the Creator of the ends of the earth. Yes, in the Scriptures it is God himself, and none other; the God whom Christ manifested, served, loved, and worshipped, who is the Sanctifier and the Comforter of his people. And since their Sanctifier and Comforter is the Almighty, they have peace of heart, for the "Father is greater than all," and "none can pluck them out of the Father's hands." (John x. 28.) And for the same reason have they intimate and blessed union with God Almighty, since he, and he only, is the Father of their spirits. So much for comfort and repose, as well as light, does Gospel truth surpass and transcend human misconceptions and scholastic errors.

At Ephesus, in Asia Minor, the Apostle Paul, in his missionary labors, found disciples of Christ who had not so much as heard whether there was any Holy Spirit. (Acts xix. 2.) Almost equally ignorant are some professors of

Christianity in these days. Repelled by dogmatic errors and popular abuses, they practically disown the Holy Spirit, merging it in a general idea of God. As wise would it be, and quite as Christian, were they to strip their idea of God of the character of Father. It is one peculiarity of the Gospel, that it sets forth God in a new light, in several new lights, and so tends to make God a present and a prevailing reality in the soul of man. To disown these disclosures is to divest Christianity of its special value, and to reduce it to a species of deism. Alas! little does the religion of many differ from deism! Christianity in name, it is deism in reality. Scarcely does it in operation retain any peculiarly Christian element. Christianity is the religion of Christ; and those who would possess Christianity must be careful to hold and retain all the essential points of Christ's religion. Of that religion the recognition of the Holy Spirit is an essential point. Not always, it is true, does our Lord retain the then current phrase, "Holy Spirit," when he speaks of the influence of the Spirit of God on the spirit of man. But Christ's essential and eternal truths depend not on any particular form of words. Amid a variety of forms, those truths come out the more fully, and appeal to the soul the more powerfully. Beyond a doubt, however, it is a part of Christ's teachings that man needs God's aid in his soul; that God's aid is prepared for the soul of man; that man may have communion with God, and that in that communion, and in that communion only, does man find spiritual light, strength, and comfort.

This doctrine is not a mere recognition of a general divine influence. Doubtless such an influence is universal; for God is everywhere; and wherever God is, there does God's Spirit exist and operate. God's influence, indeed, is the source of all other influences. All other influences are but



forms and manifestations of God's influence. The laws of the universe are only the modes of the divine operation. Repulsion, attraction, gravity, electricity, are real powers only as seen in God, — only when regarded as God in manifold operation. These facts were in substance recognized by Jesus when he taught his disciples to behold God's hand in the lilies of the field and the fowls of the air.

The same divine influence pervades the moral world. I find it in the whispers of conscience, in the tenderness and depth of maternal love, in the nobility of self-sacrifice, in the aspirations and reachings forward after higher forms of good. I find it in the winning simplicity and confiding affection of childhood, and in the ready and warm reply thereto made by every pure-minded adult. That divine influence is the basis of morals, the foundation of government, the fountain of social order. In virtue of its efficacy, states become great, commerce flourishes, the arts rise to their proper altitude, and the domestic virtues put on their true forms, — forms which are as lovely as they are true.

But higher still stands God's spiritual communion with man ; in a line indeed with all God's other influences, so that the universe, seen in God, is religious in its effects ; and morals wrought for God, prepare the soul for the Gospel ; and home, made God's domestic sanctuary, is the portal to his beatific presence. Yes, all God's influences are channels of his grace, and they all lead to Christ. But the communion which Christ enjoyed and promised is higher than these, because it is their combined result, and more than their fullest consummation.

In addition to these general influences of the Spirit of God, there is the specially Christian influence. That influence may be described as the Spirit of God acting in human souls according to the Spirit of Christ. The life of Christ

is a pattern of the divine government. The life of Christ is a foreshowing of human destiny. God working in the souls of believers therefore works according to that pattern and for the promotion of those issues. The essence of that pattern was sympathizing love. The substance of those issues will be adoring love. Hence comes the touching description of God's Spirit as the Comforter. For what but comfort did Christ breathe forth while he tabernacled among men? Their deliverer, their light, their quickener, their guide, he was in all and beyond all, their Comforter. The gentle office so softly and feelingly discharged by Jesus when in the flesh, was taken up on his departure from earth by God's own Spirit, which is thus a perpetual, unfailing, and inexhaustible fountain of light, support, trust, and peace to the members of Christ's spiritual body. In the Heavenly Father, then, we have pity like that of Christ, forbearance like that of Christ, overflowing love like that of Christ. The gentle and sympathizing affections ascribed to God in the older Scriptures, here receive a softer tone and a richer hue, being perfected after the mature fulness of love as manifested in the Saviour of the world. See, then, what a lovable being God is, as made known to the world by Christ. A tender Father? More. A comforting spirit? More. The omnipotent goodness? More; for he is a tender Father, a comforting spirit, and the omnipotent goodness; not afar off, but nigh; not in the past, but in the present; not in angelic natures, but in each one's own soul, in the soul of every human being in the degree in which that soul is lowly, kind, gentle, and needy, for the sole purpose of filling that soul with holiness, peace, and ever-deepening, ever-expanding, ever-brightening life.

Are there any views of God and God's government, are there any views of man's present and man's future, equal to

those which are presented in the Gospel? You have gone about in quest of good, have you been satisfied? You have tasted of earthly waters, and know how inferior they are to the waters of life. Let your experience have its full and natural effect in leading you to Christ, "in whom are hid all the treasures of wisdom and knowledge." (Col. ii. 3.)

By these statements, you may be aided to understand the stress which Christ lays on the necessity of divine aid to the salvation which he brought. Teaching that between the Spirit of God and the spirit of man there exists a filial relationship, he pointed to that relationship as the link between our Creator and ourselves. God has immediate communion with the soul of man, for the soul of man possesses a divine element. But as a free moral agent, man may extinguish that divine light. Then he sinks into a creature of flesh and blood, and is all but totally lost to God. Man may, however, feed the flame. If he strives to work out his salvation, God works with him, both to will and to do. The more strenuous his efforts, the larger are the supplies of the divine aid. Only one mistake must he avoid, — a fatal mistake, — he must avoid the delusion that he can accomplish his task by his own unaided strength. No man can go to Christ, except he is drawn of God. Out of Christ, who is one with God, we are as branches sundered from the vine. In God our spiritual strength begins, in God only can it be completed. And his grace is sufficient for us. In his grace is our sole sufficiency. Weak in ourselves, we are strong in him. Then only do the feeble acquire strength, when they are clad in all the armor of God; then only are our troubled hearts at rest, when they have become one with his Spirit. The union of the divine and the human, which was perfected in Christ, must be shared by us, otherwise we are alike far from God, far from goodness, and far from peace; but under

the radiant and tranquil operation of that union, the heart is at ease, faith is sight, and hope is all but realization. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.)

I have not spoken to you of any visionary thing. I recommend no mere flights of the imagination. Keep the feelings under the control of the judgment, in order that the more clearly you may discern, and the more effectually work together with the Spirit of God. For observe, that our divine Teacher finds in our deeds the final criterion of our possessing that Spirit. The love of Christ brings Christ and God into the heart. But how are we to know that we love Christ? Simply by keeping his words. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." The Comforter, then, will be with you just in the degree in which you show a practical love to Christ, by loving all that Christ loved. Be, then, a comfort to the comfortless, and you will find the Comforter himself in your own heart. Go to your child, and wipe away its tears; soothe its little griefs in your own kind, fatherly arms; bear the burdens of your wife, by the gentle displays of a living sympathy; go out of your home, and open the eyes of the blind, feed the hungry, sustain the sick, console the dying;—then, in the very act of ministering the Gospel, you will receive accessions of its power, and learn, with ever-increasing evidence, what depth of meaning and richness of support there is in the words of the Saviour,— "He that sent me is with me; the Father hath not left me alone, for I do always those things that please him." (John viii. 29.) "The hour cometh that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the

Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world." (John xvi. 32, 33.)

I have thought I discerned an ill-concealed aversion to the formula of the Father, the Son, and the Holy Spirit. This feeling may probably have had its rise in your having formerly regarded the words as embodying the ecclesiastical notion of the Trinity. Having renounced the error as unscriptural, unreasonable, and untrue, you have little favor for the forms by which it was once set forth to your mind. But learn, I implore you, to discriminate God's truths from man's corruptions, and be careful to cleave to the former while you reject the latter. Too hasty often are our religious reformers, who are apt to think they do all required of them when they have broken in pieces the idols worshipped by their brethren. There never was a falsity but had somewhere in it or near it an everlasting truth. To the sacredness of its connected truth falsity owes all its power, and much of its acceptance. Is it not wise and proper to look for that truth when you destroy the falsity? Surely it is not of less importance to discover and treasure up the reality, than to expose and put away the semblance? Therefore do I ask you to study the import of the terms, the Father, the Son, the Holy Spirit. In the New Testament, as read and understood by me, these are terms of character, office, and relationship; not of existence, not of nature, not of essence. To me, therefore, the formulary contains the three great symbols of the Christian verity. In the Father I see God as the author of the Gospel, in the Son I see God's image as the herald of the Gospel, and in the Holy Spirit I see God's grace as the fulfiler of the Gospel. In these relations and offices the same God worketh all in all, being one

in design, one in operation, and one in result. It is one and the same agency running in three converging lines to a common point, the salvation of the world. What is given of the Father is manifested by the Son, and made efficacious by the Holy Spirit. It is not with persons we have here to do, but with powers, with manifestations, with spiritual realities, influences, blessings, and results. These powers and agencies are not matters of speculation, not deductions of the logical intellect, not growths of human opinion, as are the persons of the Trinity, but Scriptural verities, the existence and operation of which can be traced in every part of the New Testament, in the foundation of the Church, and in the experience of all true Christians from the first ages down to the present. In every pulse of our religious life the Father originates, the Son displays, and the Holy Spirit applies light, power, and grace. Of that life the Father is the source, the Son the stream, and the Holy Spirit the energy.

What, then, is there in the doctrine, when Scripturally understood, to occasion difficulty or cause hesitation? In truth it is a summary of all the light, love, and power of the Gospel, — the light in the Father, the love in the Son, and the power in the Holy Spirit. If you worship the Father, love and imitate the Son, and work together with the Holy Spirit, you will experience the sanctities and the blessedness of the life of God in your soul. By so doing you will show yourself wiser than if you surpassed our masters in Israel in defining the Infinite and expounding the Incomprehensible.

## SECOND SEMIANNUAL REPORT OF THE MISSION TO INDIA.

By the mail that arrived in Boston on the last of November, we received a copy of the Report for the second half-year of the Mission to India. It occupies nine columns in the *Bengal Hurkaru*, — a newspaper of the largest size published in Calcutta. We at first proposed to reprint it entire in the Journal; but when we found it would occupy nearly one third of a number, we felt obliged to content ourselves with the abstract, which we now propose to give.

The document embraces three distinct papers: — 1. The Report of the Secretary of the "Unitarian Society for the Propagation of the Gospel in India." 2. A Narrative of Proceedings in Connection with the Mission, drawn up by Mr. Dall. 3. Report of the Treasurer of the above-named Society.

The Report of the Secretary, A. H. Rhoades, Jr., is very brief. It is addressed to "Hodgson Pratt, Esq., C. S., President of the Unitarian Society for the Propagation of the Gospel in India," and is designed merely to introduce the full and complete report of the Missionary. It is gratifying to the originators of this Mission that Mr. Rhoades writes as follows: —

"Considering the short time the Mission has been established, and the many obstacles and prejudices to be overcome, I think you will agree with me that our progress has been all that could be reasonably anticipated."

The Report of the Treasurer, Richard Lewis, contains the following paragraph: —

"The state of our treasury is not discouraging, considering the difficulties that the Mission has had to encounter. Our subscrip-

tion list remains nearly the same for monthly subscribers, while our donation list has been equal to our anticipation. In my last, I presented you an account against the Association of Rs. 250 2 3; and including that amount with the six months' work of the Mission, I show to you a balance due to the Treasurer of Rs. 153 4 3. It is to be hoped that in the succeeding six months I shall be enabled to make as good a report as I now have the pleasure of doing. Yet, our Society is dependent upon subscriptions as a society, and we must look to the Home Association for more aid than we now possess. Our pastor is gaining influence daily;—the allowance made to him from home and here is barely adequate to meet his wants. Our printing fund, as you will note, is cramped for want of means. The means should be provided from home; and, with a generous allowance for a short period, it is probable that, in a liberal community, such as we have in Calcutta and its suburbs, we shall be able to go on without assistance. With such an energetic pastor as Mr. Dall, we shall not require the aid of crutches for a great length of time."

Appended to this Report is the "Account Current" of Mr. Lewis. We reprint a few of the subscriptions, asking the pardon of our India friends for doing so. In the present state of our information in regard to the light in which our Mission is regarded in Calcutta itself, it seems a duty to spread before our religious public the evidence on this point, which is furnished by the following list of subscribers. The sums named are rupees, of nearly the value of half a dollar each:—

Hodgson Pratt, Esq.,	150	Adams Bailey, Esq.,	96
Richard Lewis, Esq.,	60	N. C. Tuckerman, Esq.,	18
A. H. Rhoades, jr., Esq.,	24	Robert Nunn, Esq.,	48
John Atkinson, Esq.,	30	O. B. Everett, Esq.,	24
F. A. Tilton, Esq.,	30	Norman Kerr, Esq.,	18
J. G. Whitney, Esq.,	30	Charles H. Bailey, Esq.,	60
C. F. Bliss, Esq.,	24	James Dalton, Jr., Esq.,	24



Capt. H. F. Doeg,	48	Baboo Joynarian Bhose,	8
Baboo Rajender Dutt,	25	Baboo Chundy Churn Singha,	3
Baboo Kalidas Dutt,	25	Baboo Onongo Mohun Mitter,	3
Baboo Kissory Chund Mitter,	6	with others.	
Baboo Hurchunder Dutt,	6		

We come now to the extended report of Mr. Dall. He begins it by analyzing the "Instructions" given to him by the Executive Committee of the American Unitarian Association. He finds there were nine distinct objects embraced in his charge; and he proceeds, under each of these nine heads, to report what he has done towards the accomplishment of his mission. We have space only for a few facts, and shall give preference to such as have not been particularly presented in the course of Mr. Dall's correspondence.

At the Mission Rooms new inquirers are daily applying for instruction. A list has been kept of one hundred and forty-five; "nearly all of these are intelligent heathen young men, many of whom have heard something of Jesus, but have seldom read the Bible, except as quoted in infidel works." "Some of these have spent many hours in conversation, and continued their visits for successive weeks and months. They have purchased and borrowed books and tracts, and still come for more."

There are now seven or eight Unitarian converts at work, some "to distribute and sell Unitarian books and tracts, and several are preaching in the bazaars and villages around Calcutta."

One hundred and fifty different persons have been in attendance upon the public services of the Sabbath, which have been regularly kept up without intermission. The average attendance is small, not exceeding thirty. The usual Protestant order of worship has been followed, and a written discourse has always been given.

Of the Sunday School sixty different persons have been members, though "the attendance has not exceeded twenty-five upon any one of the twenty-six Sundays of the half-year." A Boston "Manual" is used, but the pastor occupies a large portion of the time in familiar conversational exposition of Christian truth.

Several schools in the neighborhood of Calcutta have "expressed a desire to place themselves under the supervision and influence of the American Unitarian Mission." So large a door of usefulness is opened in having the moral and religious training of hundreds of young, intelligent Hindus, open to the truth, that Mr. Pratt is speaking of the necessity of having a college or high school for the training of teachers. One institution, the Bali Training-School, "has a zealous Unitarian Christian for its proprietor and head-teacher."

Of the thousand volumes and tracts sent out to Calcutta by the American Unitarian Association, many have been sold, and many have been sent to Madras, Melbourne (Australia), Burdwan, Jessore, Rangoon, Lahore, and many other places. Besides these tracts, the Calcutta Unitarian Society has, during the last half-year, issued two hundred and twenty thousand pages of its own publications. "In all these places, during this first year of our work, have friends of Unitarian Christianity appeared, who seem ready to co-operate more or less largely in the distribution of our books and tracts. The entire labors of one man, of generous heart and cultivated intellect, might be profitably expended in this single department of the Mission. What might not such a man accomplish, aided by a mail which bears a letter to any part of India — two thousand miles — for a penny? and by the cheap book-post, which will carry four or five common-sized books the same distance for fourpence?"

These agencies of a generous government are constantly perverted to the wide circulation of the vilest infidel attacks upon Christianity; nor is there a work of this sort printed in any part of the world which does not speedily find its way to Calcutta, and thence to the million homes of this awakening and reading people."

A Circulating Library of Unitarian books has been established in Calcutta, and "more than fifty persons have been reading and returning."

Copies of Channing's Works, sent out by the American Unitarian Association, have been placed in the College and City Libraries of Calcutta.

A series of ten doctrinal tracts has been published, and have been widely distributed in India, as they have been printed in the columns of the *Saturday Evening Englishman*,—a paper of large circulation.

"The five daily newspapers of Calcutta have been regularly received by the Missionary in return for his contributions to them." Copies of these Mr. Dall has occasionally sent to American friends, as tokens of friendly remembrance. "He can conceive of no readier way in which friends at a distance may be enabled to form an enlightened and impartial estimate of the work which believers in a Universal Father ought to be doing in Asia; and to know, by their own examination of testimony, what are the wisest methods of accomplishing it."

Mr. Dall closes his Report by stating in strong and affecting terms the need of more assistance in publishing tracts. Several of these tracts have been translated into Bengalee, — the common language of the country, — and the small sum of ten rupees (five dollars) would print two hundred copies. Who will extend assistance to this work?

In concluding our notice of this Second Semiannual Re-

port, we shall leave the above facts to make their own impression on the reader's mind. If in Calcutta, as in Kansas, the Association has begun a good work, a broad, generous, and Christian work, if it be following that work with energy and wisdom, and if it promises large and noble results, has not every person in our land, who calls himself a Unitarian Christian, a duty to perform in helping to sustain these undertakings? Let every one in our religious societies annually give but twenty-five cents each, and efficient help will be extended. Shall these enterprises languish for lack of that?

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### DISTRIBUTION OF OUR LITERATURE IN GERMANY.

It has repeatedly come to the knowledge of the Executive Committee of the American Unitarian Association, that copies of our more important theological publications would be gratefully received by libraries and professors in various German universities. Impressed with the importance of an attempt to supply them, not merely with a view of disseminating a knowledge of our theology where it is but partially understood, but as an humble expression of our affectionate regard for a land which has done so much for sacred literature, the Committee charged their Secretary with the office of executing the wishes of the Board.

Some time has necessarily been spent in making inquiries preparatory to a systematic and judicious discharge of this duty. The most valuable assistance has been received from Mr. Edward J. Young, who has lately returned from Europe, where he has passed several years in theological

study. As the result either of information derived from others, or of his own personal knowledge, Mr. Young furnished a list of universities, professors, and pastors, who would gladly accept our books. Indeed, many of them have expressed a wish to him to know more of our type of Christian thought. A more important service still was rendered by Mr. Young, in selecting from our list of publications the work best adapted to the taste of the person to whom it was sent. We feel grateful for this kind assistance, which was rendered with the utmost care and cordial good-will.

The work has finally been accomplished, and a large box of books has been forwarded. It contains SIXTY-SIX separate packages. The University Libraries of Halle, Göttingen, Heidelberg, Berlin, Jena, Marburg, Giessen, Tübingen, Bonn, Basle, Pressburg, Leipzig, Königsberg, Zurich, and Breslau, are included in the list; and among the *individuals* to whom books have been sent are the familiar names of Tholuck, Dorner, Ewald, Credner, Bauer, Hagenbach, Chevalier Bunsen, and Alexander von Humboldt.

The works sent are chiefly the following: The Select Volume of Channing's Theological Works, Norton's Statement of Reasons, Noyes's Collection of Theological Essays, Eliot's Doctrinal Discourses, Peabody's Doctrinal Lectures, Sears on Regeneration, Clarke's Doctrine of Prayer, Channing's Thoughts, Memoirs of Channing, Memoirs of Mrs. Ware, &c.; in all, about two hundred and fifty volumes.

A neat card in each volume contains the name of the receiver, and the words, *Presented by the American Unitarian Association, in Boston, Massachusetts.* The works intended for one receiver are done up in one package, all packages for one city are again included in one larger package, and the whole are consigned to an agent in Halle, who will see them distributed.

**208      THIRD SESSION OF THE DISTRICT AGENTS.**

In the service of the Association, we have performed no labor which we contemplate with more pleasure. May the volumes sent abroad form a friendly tie between the Association and many enlightened and liberal-minded men.

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**THIRD SESSION OF THE DISTRICT AGENTS.**

THE third Semiannual Meeting of the District Agents was held in the Rooms of the Association, on Tuesday, October 28th, 1856, at twelve o'clock, at noon.

The following persons were present : the President, Vice-Presidents, and Secretary of the Association ; Rev. A. H. Conant, of Geneva, Ill. ; Rev. R. D. Burr, of Medfield ; Rev. W. P. Tilden, of Fitchburg ; Rev. J. F. Moors, of Deerfield ; Rev. Adams Ayer, of Charlestown, N. H. ; Rev. C. J. Bowen, of Kingston ; Rev. Dr. Briggs, of Salem ; Rev. J. T. G. Nichols, of Saco, Me. ; Rev. Thomas Hill, of Waltham ; Rev. Crawford Nightingale, of Groton ; Rev. Dr. Palfrey, of Belfast, Me. ; Rev. N. A. Staples, of Lexington ; and Rev. S. D. Robbins, of Framingham.

The meeting was also favored with the company of the following gentlemen, present by invitation : Rev. Dr. Gannett, Rev. Dr. Hedge, Rev. Dr. Burnap of Baltimore, and Rev. Dr. Stebbins of Cambridgeport.

The Secretary communicated letters from the following gentlemen, apologizing for absence, made necessary by engagements at home : Rev. Dr. Farley, of Brooklyn, N. Y. ; Rev. J. H. Heywood, of Louisville, Ky. ; Rev. Edgar Buckingham, of Troy, N. Y. ; Rev. E. G. Adams, of Templeton ; and Rev. J. H. Phipps, of East Bridgewater.

After a few words of welcome from the President, who expressed the satisfaction of the Executive Committee in seeing so large a number of the friends of the Association assembled from different parts of the country, to give us the benefit of their observations and the pledges of their co-operation, he called upon the Secretary to read a communication which had been prepared, detailing minutely the present measures and plans of the Board.

We here present the greater part of this paper, as it was read by the Secretary.

“The mission in Calcutta is sustained at a cost to the Association of \$ 1,400 per annum. Besides this, about \$ 600 are raised for this mission in Calcutta itself, giving \$ 2,000 to meet all the expenses of mission-rooms, public worship, and Mr. Dall’s board, personal expenses, &c. Mr. Dall’s expenditures are made, as we have every reason to believe, in the most prudent and economical manner. A man of no expensive tastes or habits, he is lavish only in his labors, and nowhere prodigal except in his devoted and untiring zeal.

“All Mr. Dall’s letters have been published, — not one of them has been kept back. All Mr. Pratt’s letters, too, have been published, — a slow and cautious Englishman ; in temperament and tendencies of mind the very reverse, as we judge, of Mr. Dall himself. The Executive Committee have no means of knowing the actual working of things in Calcutta, beside the means of knowledge open to everybody. We have no view behind the scenes. Undoubtedly we must make allowance for the very hopeful and enthusiastic light in which Mr. Dall sees everything. Still, it is not to be doubted, that, on the whole, the Calcutta mission has justified the attempt, and calls for the continuance of the sum it annually costs. Public worship is maintained every Sunday. The attendance is not large, and of the audience very few are Americans or Englishmen. Probably no preacher could gather a large number of Americans or English in a city where they are temporarily resident merely for business, and where the allurements are much

stronger in all directions than towards a dissenting and unpopular form of Christianity. Some thirty or forty persons, native or half-caste, attend his service; most of whom are also gathered into a Sunday school and Bible class. To them Mr. Dall appears to be assiduous in teaching, explaining, and enforcing the Gospel as he understands it. All we previously knew of Mr. Dall's gifts and qualifications leads us to believe that in this kind of work he is unusually successful. Of the sort of influence he exerts, we have an intimation in the hymns composed by one of his converts, and published in the last Quarterly Journal.

“Much of Mr. Dall's time appears to be taken up in personal interviews with inquirers for the truth among this inquisitive and acute people; and many of these inquirers appear to be men of much influence and wealth. It is not unreasonable to expect that he may by and by secure great pecuniary advantages to our mission, from some of those nabobs who find it extremely difficult to decide what to do with their vast wealth.

“Mr. Dall has converted to Unitarian views of Christianity several young men, some of whom were members of Bishop's College. Some of these young men are desirous of coming to this country, to be here educated, in order to return to India to devote themselves as missionaries among their countrymen. The Executive Committee have not encouraged this step for the present. The subject may come up again for consideration by and by. Something is doubtless to be said on both sides of this question. While there may be reasonable objections against the Association's committing itself to a doubtful experiment, it is possible that there may be some *individual*, layman or clergyman, who might be disposed to receive a bright East-Indian youth for one year in his family. It is probable that a passage on board of a merchant-ship would be given to such a youth, and a year's residence here might fit him for increased usefulness on his return. At least it may be an experiment which some individual may be disposed to try.

“By indefatigable labors in writing and publishing, Mr. Dall has reached many minds through the public press of Calcutta.



We judge that he has made his mission widely known and respected.

“ We must not omit to name also his efforts in the circulation of books. More than a thousand volumes of our literature has been circulated in India. Should his labors in this field continue, and with the success now prophesied, India will soon become a considerable market for our books.

“ On the whole, we feel that this mission calls for continued support, as a work which we should carry on with a feeling of satisfaction and joy. When we look to the culture and character of most of the missionaries sent to foreign countries, we shall readily conclude that Mr. Dall, in learning, extent of information, and general breadth of character, is far above the average, and is really an eminent man in comparison.

“ Most of the facts about our mission to Kansas are well known. In one work, at least in one field, and that which circumstances have made a very prominent one, Unitarians have been first on the ground, and have taken a bold and successful lead. None of our friends doubt, we believe, that in the character of our missionary we have been fortunate. Mr. Nute has sustained his part well. Should peace be restored to that suffering Territory, we shall soon have a church there, furnished with everything that one of our New England churches has in the service of religion. The bell will soon be placed in the tower, and it is a touching fact, mentioned by Mr. Whitman, that, on the day of its arrival in Lawrence, it so happened that the sewing-circle composed of ladies of all denominations, was then in session ; and on hearing the first tones of the bell, — the first ever heard in Kansas, — many could not refrain from tears, at the associations of home awakened in their minds.

“ Mr. Nute's church needs further help. The building of it has cost much more than it would have cost if erected in peaceful times. We have just heard that lumber got out and paid for, and piled up ready for use, has been stolen and lost, and the expense must be incurred again. This is the fact in regard to the *flooring* of the church. Providence overrules adverse circumstances for

good. All that Mr. Nute has gone through has served to identify him with the people of that Territory, and given him a rare hold on their sympathies and regard. He will be a man of commanding influence in directing the future fortunes of that Territory. Our name, and aims, and wishes, and faith, and works, are not unknown in that region, and we should desert a noble and rare hope of influence were we to desert that mission, or fail to give it a full and adequate support.

“All our missionary operations in Minnesota are for the present suspended. We have neither means nor men sufficient to embark in this work among the red-men of our Western forest. We have made ourselves known to them, have gained their sympathies and confidence, and the time may come when we can use these advantages to their good. From Mr. Tanner we hear occasionally. He is farming and lumbering in Minnesota. Reports adverse to his character are oftentimes circulated. It is not here known what foundation there may be for such reports, though it is not supposed that the character of any half-breed, living on the borders of civilization, will bear to be very carefully scrutinized by our standard of right and propriety. We mean to keep up a friendly intercourse, in the hope that Providence may some time enable us to do a work from which we seem at present cut off by the double want before named.

“In regard to the book department of the Association, full information is generally given in the Quarterly Journal. ‘The Rod and the Staff’ has just been issued in a second edition, — a work of a peculiar cast, highly spiritual and devout; it is creditable to the religious condition of our congregations that it is called for so much as it is, and shows that the Executive Committee did not err in undertaking its publication. ‘The Sunday-School Liturgy’ is slowly coming into use, as it was expected such a work would only slowly displace other manuals now in our schools. A second edition will at once be published. Dr. Noyes’s Theological Essays is one of the most valuable, and permanently valuable, publications ever issued by the Association. It is meeting with a good sale. The seventh edition of ‘The Altar at Home’ will be

published this week. The sixth edition of Sears's 'Regeneration' was published two or three weeks ago. A new and improved edition — the fourth — of the little book called 'Channing's Thoughts' has lately been issued. The manuscript of a selection of choice Religious Poetry, by Rev. Mr. Bulfinch, was this day laid before the Executive Committee, and will doubtless soon go to press, and be published, under the title of 'The Harp and the Cross,' as Vol. IV. of the Devotional Library. Dr. Peabody, of Portsmouth, has nearly finished his Commentary on the Acts, the Epistles, and the Apocalypse. Mr. Morison is progressing very slowly in his portion of the work, namely, the Gospels. But we have hopes that the entire commentary on the New Testament, forming Vol. I. of the Biblical Library, will go to press some time next year. From Rev. Dr. Beard, of Manchester, England, we have received advantageous proposals, offering us the stereotype plates of his Bible Dictionary, — we giving in part payment copies of such of our publications as may find a sale in England. Should this arrangement be consummated, we shall have a valuable work, a Bible Dictionary, as Vol. II. of our Biblical Library.

"The Quarterly Journal is received, we believe, with general favor in our churches, though its circulation has not been carried up to the point we aimed to reach. A much greater interest might be given to its pages, if it had a larger circle of contributors. Two or three pages of instructive, interesting matter, each District Agent might furnish for every number. Something suited to the times — an earnest rebuke, a tender appeal, an urgent exhortation — might here reach a wide circle.

"We have now given an account of the operations of the Association. Is it doing anything which with good faith we can ask our churches to help? If it be doing a good work, in a wise and energetic manner, if we can ask our churches to sympathize with that work, and to help it, let us make that appeal with more earnestness of importunity.

"There are some great discouragements in our attempts at progress. In the first place the Association never has had, through the whole thirty years of its history, the unanimous approval of

## 214      THIRD SESSION OF THE DISTRICT AGENTS.

our denomination. In the next place, it is peculiarly unfortunate that a number of our leading ministers are totally indifferent to the Association. But the grand obstacle that weighs heavier than all, is our general indifference to all associated action. Peculiar to our body, a wide-spread and deeply engraved feature of our body, we must look for its origin, it is supposed, partly to the natural reaction against the machinery of combination, so much used and abused in other denominations, and partly to that principle which is so much the cherished genius of our body,—the principle of independence and self-reliance. Pushed to its last consequences, we distrust all outward sympathies, even of our nearest religious friends, and feel that we part with something of our personal simplicity and integrity and oneness, if we act in any way other than as one alone. In this state of mind, it looks like something small, something to be defended and apologized for, if we act in combination with any body, especially in religious matters, so open to the cry of sectarianism and mere party spirit. Dr. Channing said, ‘ We must shun sectarianism as of hell ’; but are we sure that this is the only evil spirit which we need to cast out? The opposite of error is not always right.

“ To present a brief view of our financial affairs, so that our friends may more fully understand our situation, we subjoin the following statement of our annual appropriations : —

Rent of Rooms,	\$ 500.00
Storage room, on opposite side of the street,	75.00
Clerk hire,	400.00
Salary of Secretary,	2,000.00
Rev. Charles Briggs’s Salary,	250.00
Printing Quarterly Journal,	2,000.00
Mr. Dall’s Salary,	1,400.00
Mr. Nute’s Salary,	800.00
Appropriations to Feeble Societies (annual average),	1,500.00
Paper, binding, and printing of such books as we print annually,	6,000.00

“ This amounts to about \$ 15,000, which is what we actually need every year.

“ We obtain, say \$6,000 for the Journal, \$3,500 for books sold, and are dependent upon the gift of our churches for at least \$6,000, to enable us to meet our annual expenses.

“ The disproportion between what our books cost us, and what we get for them, will strike every one in this account. Two or three facts must be taken into consideration. First, we stereotype all our books. Hence, the first cost is considerable. Books of permanent value will pay better by and by than they do now. Second, we have to give away many books, sowing our seed for some harvest years hence. We are supplying the libraries of all the colleges and academies in the land. Nor this alone. We are at the present time making up sixty-four packages of books, containing two hundred and fifty volumes, for libraries in German universities, and for professors in the same, to whom, as we have received intimation, the gift of our books will be peculiarly acceptable. Beside all this, throughout our country these Rooms of the American Unitarian Association are becoming well known, and numerous individuals here apply by letter for works explanatory of our faith. In many cases we have to give the books. Add one other fact. In other denominations, such is the *esprit de corps*, a denominational book must be purchased by every well-to-do family in the denomination. It is astonishing what numbers of books through the operation of this feeling are disposed of by the Methodist Book Concern and the American Tract Society. We have no such feeling among us. A good book, the best of books, may lie for years on our shelves unsold, unless some special reasons lead to its sale. There is no desire to get it because we publish it.

“ This brings to view a great want in our operations, — a system of thorough colportage. We attempted it twice, — once under the management of Rev. Mr. Forman, once under Rev. Mr. Ball. Both gentlemen were attracted to other fields of service. We need an active, earnest, capable man to establish a *system* of colportage, appointing colporters for certain States or counties, and having the whole system in his care. He will have to travel, to visit various places, and be absent from the Rooms the most of

the time. We hope to find the right man for this work. Our operations will be greatly and beneficially extended by his aid. We are getting everything ready for his labors, — a good list of books, all stereotyped, so that they can be reproduced in any number. It will require some outlay at first to organize such a system as we should have, but it will in the end pay us well. In no way, perhaps, can we better answer the purpose for which the Association was formed, — ‘the diffusion of a pure Christianity.’

“These suggestions shall be closed with one relating to Life-Members. There are gratifying indications of a willingness to help the Association by becoming a life-member. With very little solicitation, we suspect, if any, in any quarter, twenty-one persons have become life-members within the last twelve months, bringing \$630 to our Treasury. It deserves to be considered if it would not be well to suggest this mode of assistance, — and that parishes should make their ministers and superintendents of Sunday schools members for life, and that wealthy individuals should be asked to enroll their names upon our list. More may perhaps be done in this way in the year to come, than in any year in our history.”

After this paper had been read, the President called upon each District Agent to give a report relating to his District, embracing an account of such plans as had been executed or contemplated with a view of making an appeal for aid from our churches, and also suggestions in regard to extending the usefulness of the Association.

These reports were of a deep, practical interest. They put the Committee in possession of facts from all parts of the country, by which they felt encouraged and strengthened. Uniformly they bore witness to an increasing interest in the measures of the Association, and to a growing confidence in its useful action. There are some parishes and ministers that do not extend their sympathy and help; partly, as it was explained, by scruples about all associated

action, and partly by a misunderstanding of the intentions and spirit of the present Executive Board. It was stated, however, that in some quarters objections were passing away; and that the Association, if it pursues with energy, and with a free, liberal spirit, the general measures to which it is now pledged, may, for years to come, confidently rely upon a more extended and generous support.

After the list of District Agents had been called, the meeting was favored with remarks from Rev. Dr. Burnap and Rev. Dr. Stebbins. Rev. Dr. Gannett was obliged to leave the meeting before its close; but he kindly placed in the hands of the Secretary a note, expressive of his warm satisfaction in view of "the plans of pre-eminent usefulness which the Association is so successfully prosecuting."

At half past two o'clock the session of the District Agents was closed. We believe the brethren separated with a feeling that it was good for us all that we had come together, and with a hope of being able, each in his own separate sphere, to do more for the success of those missionary and book enterprises in which we have embarked.

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### HON. SAMUEL HOAR, LL. D.

THIS is not the place for any extended notice of the life and character of this honored man. We must not, however, suffer the event of his departure from the scenes of earth, which took place on the morning of the 2d of November last, in the seventy-eighth year of his age, to pass without a brief allusion to it here.

No better example could Massachusetts furnish of a true

son of the old Puritan stock. He had studied, with a mind pre-eminent for candor and clearness, the subject of theology as a science, and of religion as a life; and the result was, that he was a Unitarian by conviction, and a sincere disciple of the Lord Jesus Christ, in his daily conversation and walk.

In the public meetings of our body, at the anniversaries of the American Unitarian Association, at the Autumnal Conventions, and at celebrations of the Sunday-School Society, no layman was more frequently seen, and no one's presence was more welcome. The clear and full tones of his voice drew immediate attention to words which every one knew would be words of wisdom and duty.

Faithfulness is the word to characterize him. He was the faithful man in every relation he sustained. Hundreds can bear testimony to that faithfulness in countless offices. We speak of what *we* know; and when we say that he was never absent from a single meeting of the Sunday-School Executive Board that met in these Rooms, and never failed for a single year to give a generous donation to the Missions here sustained, we have but indicated a regularity and conscientiousness that run through the whole of his life.

The calm peace and radiant glory of his setting sun gave another proof that the religion which is good for life is good also for death. Kindly was he spared many sufferings, and a long decline. With an undisturbed clearness of mind and serenity of hope he passed on, leaving those around him to feel that this was not death, but translation.

More and more do we love the doctrine which has been adorned by such names, and has borne such fruit. May Providence raise up others on whom the mantle of the departed may fall.



## REV. EPHRAIM PEABODY, D.D.

[Dr. PEABODY departed this life, November 28, 1856. He was born in Wilton, N. H., March 22, 1807, and was graduated at Bowdoin College, Maine, in 1827, and at the Divinity School in Cambridge, in 1830. After preaching a year in Meadville, Penn., he was ordained pastor of the Unitarian Church in Cincinnati, Ohio, May 20, 1832. Obligated to seek a warmer climate, he ministered for some time to the Unitarian Society in Mobile. Returning North, he was installed pastor of the Unitarian Church in New Bedford in 1838, and became minister of King's Chapel, Boston, January 10, 1846. On the Sunday following his funeral, a sermon was preached in the West Church, Boston, by the Junior Pastor, Rev. C. A. Bartol, which we are glad to lay before our readers. — ED. JOUR.]

LET US ALSO GO, THAT WE MAY DIE WITH HIM. — John xi. 16.

It was noble, yet natural, to say so. When any one whom we love is about to die, something in us would fain make us die with him. David is hardly content with his existence when Absalom hangs dead after the battle. In terrible disasters by sea, friends clasp each other in their arms, that, thus intertwined, their mortal agony may be soothed by the satisfaction of at least dying together. And when dear friends are taken from us in the ordinary course of Providence, it is not only a wish, but in some sense a fact, for us to die with them. What is this vacancy or void in our house or heart, that we speak of, when our beloved are gone? Ah, it is not only that they are gone, but that something of us is gone with them! With the sight of their faces and grasp of their affection, we miss part of ourselves, and move in the sphere they have deserted as with amputated spiritual members.

We speak of death as coming suddenly and abruptly to men, cutting them off, in the midst of their days and joys, from all in the land of the living. If dying were merely the dropping of the body, and that were its whole definition, it would be so. But dying is also the departing and rising of the soul ; and this portion of dying is not confined to those we call dead, but extends to the survivors also. How many thoughts, feelings, associations, which constitute our very soul and nature, precede our personal arrival in the other world ! We live in others ; and they carry off our life with them to their homes in yonder streets, to the other side of the world when they travel, and to the other side of the grave when they take their last journey. So we go every one gradually to heaven. A child is translated, and something of the parent is translated with him. A parent deceases, and oh ! all of his child cannot possibly stay behind. Partners and close acquaintance take leave of us, and our hope, our mind, our very being, is transferred in successive portions to the skies, till at last, perhaps, when the mortal messenger comes to us, only a remnant may be left, — a fleshly thread that holds us for him to sunder, — and, that parted, we are actually in our proper dwelling, our true and everlasting home. It was a touch of truth and nature when the old funeral orator is represented as saying, “ My heart is in the coffin there ” ; but the Christian heart will be with its friend in Paradise.

So God is just, in the loss of friends to give us glorious gain. In their departure it is often said, I know, the gain is theirs, and the loss is ours ; and accordingly some try to forget grief and banish the memory of this loss as quickly as they may, even deprecating the mention of it as a fruitless pang. But this is to be blind to the reality and contravene the purpose of sorrow, — nay, to interrupt the very process

by which the purest sentiments we are conscious of are, not dashed to the ground, but attached higher up, as continual converse currents balance the electricity of the sky with the ground, and our moral equilibrium preserved. Hence, it is fit not to forget, but sensitively feel, the visible separation from our companions. A dull, oblivious heart, that, as we say, soon gets over it, does lose the benefit. The tender and suffering soul, brooding on their precious image, querying anxiously of their condition, and painfully, in its own volume and in the written Book, searching God's oracles for the future that is present to them, will be exalted to behold and anticipate in its own foretaste their holy, eternal bliss.

Therefore, it is a doctrine of Scripture, a duty of nature, and an unspeakable delight of every generous spirit, not to neglect the dead, but to think of them after they have vanished; to follow them beyond the grave; to imagine other celestial garments beside those laid away for ever in the dust; and even, as I have known some do, to appoint special days of commemoration to commune with those long since disappearing from human sight to live evermore unto God. Only as tokens of these vital offices of honor are funeral rites and mourning robe and monumental marble of any worth; so that it is a sober question, whether everything gloomy in these tokens should not be discarded, replaced with cheerful signs, in fitting recognition, and, as it were, greeting, of those who have crossed the ferry at whose brink we shivering stand.

I profess to you, my friends, that, without the relief of this sublime fellowship, I could not bear the measure of affliction and death which it falls to me to contemplate and divide with others. If I thought the congregation — for they would almost make one like this — I have seen and prayed over beneath their palls, were beneath their palls indeed, I

could not sustain a ministry that needs no hundred-fold share of the last anguish of men, added to public duties so delicate and solemn, to wear one to the quick.

But to be by death no more divided from those dear to us than Saul and Jonathan were, — to partake their death, to escape from clay and time and earth, in some degree with them, — to be transported on their wings, — to converse with them still, in the exercise and elevation of all love and respect, — this maintains the health and reason that might else yield under the load of mortal pain. He were but a wretch who could see only the end of all, and was every week looking at a new tomb, till the poet's words should turn true, and the whole of earth and ocean's bulk be "but one mighty sepulchre." But to have the mind haunted with spirits, — not, like the ghosts some have fancied, gliding in midnight caprice and mischief for terror through the ancient, crumbling house, — rather occupying the chambers of the breast with their smiling countenance, in the brightness of noonday cheering us with a better brightness, a light "that never was on sea or land," as they seem to tell us how well it is with them, and what purity and felicity are reserved in store for ourselves, and, in moments of rapture, raise us into their state; — as the happy swarm that brings sweetness to hive in the recesses of our weak human soul only concentrates upon us from the vast society to which it dilates above; — O, if God grant us the gracious mystery of this inward intercourse, death, however frequent, shall not drag us down into its domain of ashes and dust, but itself spread pinions for us to soar by. We shall need nothing but death itself to uplift us. We shall ask no magic sound for the ear, no sensible apparition to the eye, no trance or medium of a stranger's form to convey a message from the mansions whose tenants so familiarly visit us in these

inner rooms, and whose reflection is cast down every day in the splendor that clothes our earthly abode. If we die with them, as Paul avers, by his rejoicing in Christ Jesus his Lord, that he died daily, we shall not quite lose their society. If half-way we go to them, half-way they will come to us, with invisible, but vital sympathy.

Brethren, I must not venture to describe the circle of those hovering, making a halo round this very spot, and with its attraction lifting so many of you from your seats where once they sat. One after another of our number, with such brief interval, rises into and widens the celestial ring, that scarcely with any words of this place, save a prayer to sanctify to us their removal, or an allusion whose sense the heart that aches knoweth, can we follow their ascension. Indeed, were I to pour out in my speech to you the fond memories and warm desires awakened by their names and clustering round their individual portraits so distinct in my bosom, no other topics would ever find place. The *pulpit*, like altars built of old to deified mortals, would become but friendship's shrine.

One, however, has lately bid me adieu, of whom all the more freely that he was not of the number of this worshipping flock, but the pastor of another, I desire your favor to allow me, departing from my custom, to speak; not merely to indulge myself because he was a friend, and in more than any official nomenclature brother to me; but to edify you with some picture of those traits of character which must make all who knew him say, "Let us go and die with him." Yet, in truth, it is quite needless to make any excuse for thus presenting him to you, or attempting to delineate one so by you verily not unknown. Here, where oftener than in other desks out of his own, in the years that are passed, he taught and prayed, and read the word of God,

the hymns of praise, I am sure he will introduce himself without my aid to your recollection. Will not his figure come back of its own accord,—such a figure as it was,—not moulded after the common shape or stature of the sons of men, but peculiar as the soul it contained? Yes, you will imagine it while I speak, not for what in it was superior and imposing alone, but because you have seen no form among human creatures more lowly in its loftiness. You will remember the face, whose mild grandeur impressed and drew every beholder. You will seem to hear the serious tenderness of his voice, that melted the heart it awed. You will not forget the manner, so gentle and so grave, it might be thought one of the old Puritans, leaving his austerity behind and keeping all his righteousness, had appeared in our generation. No, perhaps I need not portray him who was in truth, as one said, a child to love, a giant to lean on. Altogether unnecessary is my delineation; for on the tables of your heart he has drawn his own likeness, which, with the slight service of an attendant in a gallery, it is only for me to point at. Nevertheless, the motive of rendering an honest tribute to a servant of the Lord, than whom none among us has died more beloved, may make it not immodest in one, almost whose first invitation to preach, not far from twenty-two years ago, came from him; one who then saw him so serene when his life had nearly flowed from his bleeding lungs away; one who shortly after heard him talk so kindly and thoughtfully of others, and knew not till the moment of leaving that he was talking over the dead body of his child; one who, through the wintry months after, on the banks of the Ohio, witnessed his patience under extreme debility and imminent disease; one who beheld his pen busy to give through the press the instruction his lips were too weak to utter, and can almost observe him now,

at this distance of time and space, climbing with so weary limbs the stairs of the printing-office to supply the pages of a religious magazine \* whose usefulness he had at heart, never ceasing to work save from necessity; one who, when the peril of his case had compelled him to flee southward, read the letter in which, with solemn trust, the lonely traveller told of the time on the river that he thought his hour had come; one who can think of no love of his own early manhood which sank deeper into his soul than that for him, as he gave the good cheer he would seem in a condition but to receive, and had the affectionate skill to turn into encouragements for his temporary colleague the very criticisms from his mouth; one who, with full cause for his goodness and counsel, welcomed him hither,—who accepted his final invocation of God's blessing, clothed in assurances of personal regard, as a benediction of transcendent, seldom equalled value,—who felt the earth grow dark and the heavens brighter at his burial, and who in all these years never noticed aught but was good in him;—let me say, you will not count it immodest in such a one, conscious that a piece of his own life and soul is gone with him, to give so much space, even in these sacred courts, to his memory.

Yet I feel reluctant, almost unwilling, to extol him. What is this wonderful communicableness of character, which makes all eulogy of some persons irrelevant, and any report of a high order of excellence quite superfluous, and turns common praise to insult? In the very presence of one man we know, we are with a pure, humble, devout, and loving soul. We feel his atmosphere like a balmy climate and summer air. Something assures us the meaning is right, the thoughts holy, the temper kindly; while, alas! with an-

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\* The Western Messenger.

other, a dark, opaque, cold, or sinister look, through ever superficial suavity and courtesy may be assumed or puts us on our guard, and makes us unhappy as he stays. I know not why everybody was happy home with him, but for the transparency of his nature the heaps of riches which, like an Australian stream pellucid over golden sands, that transparency shows cannot tell why he was dear to so many, except that his natural constitution, originally noble, had in the furnace of much distress been to sevenfold purity refined. A corrupt in us, even after our struggles with it, is apt to lie to the bottom. Few men can afford to be shaken by passion and dispute lest their better and franker disposition be discolored again. But no agitation in which I ever viewed him could cloud his clearness, or bring anything ugly from the depths to the surface of his mind. An imperfect, erring man, no doubt he was; though, in his simplicity so long, I must confess I never discovered his latent faults. Nothing sour or dark, mean or selfish I ever detect; and when, nearly a year ago, he went on the search for health, his pure and precious existence drew upon my heart-strings that the text of this day-morning then rushed into my mind, and I said in secret meditation, "Let us also go, that we may die with him."

It is meet that his acquaintance should do him honor, for, public man as he was, and highly esteemed, he was all the truly great, formed still more for private influence. He did not improve society by the wholesome shocks of need, and often gets, but by noiselessly pervading it with a better spirit. His name will not be reckoned on the list of the loud reformers of the world; he was a peaceful shepherd of the sheep. He blew no trumpet before him, but the Gospel trumpet, and could not be persuaded, like some



turn that into the bugle or the fife. The meek and self-distrustful man indeed sometimes suspected he had not been bold enough, had not taken a sufficiently uncompromising, forward stand on questions of public concern. But, anxious myself on this point, I must say in my humble apprehension groundless was his doubt. Of a cautious, circumspect, comprehensive, conservative nature, he discharged his appointed trust. He brought forth the fruit he was intended to produce, not — what no one tree can — every sort of fruit. This is the praise that is his due, the greatest praise that can be given or deserved. His quiet position was right, the very position for him unalterably fixed by the Maker that gives each a particular commission of powers, and draws up, with here a scout, there a sentinel, his whole army. His own type of goodness he fulfilled, and had in him none of the hard and fiery matter of which the soldiers of principle, the knights templar of the Lord, are fashioned; — “Ambition should be made of sterner stuff.” There must be indignation in this evil world, and a holy indignation in the human breast is a glorious weapon glittering in the Almighty’s right hand; but seldom could his genial affections for a moment disclose the sharpness of rebuke which his moral faculty, quick as the lightning to discern right and wrong, might forge. Rather would he have said, as did a kindred spirit, dreaming in its delirium towards death, *I do not want a mark to be set upon Cain.\**

We are continually hurting one another with these feelings of ours, and having to apologize for the disorder of our nerves reaching their uncomfortableness, beyond their just limit in our frame, to those around. The acute sensibility in his very organization was a sheathed sword that he made

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\* Charles Sedgwick.

nobody suffer by. A moral sheriff to execute justice on the guilty he could not be. Folded under an almost cool exterior of many reserves and shrinking withdrawals beat the soft pulses of his warmest and unintermitting good-will all. Yet so great was his candor he could not hide his love — though perhaps his extreme modesty and horror of ostentation hardly permitted full, natural play either to his so strong devout or friendly feelings. He was ever entering into his closet and shutting the door.

Was it this retiring and backward inclination which gave him such power of self-control, that in no one of a thousand collisions of opinion did I ever see a spark flash from his eye, or hear anything harsh or hasty in his tone? Did the passions connected with so sensitive a fibre appear low and moderate only because of the might of conscientious will that held them in check with its steady rein? I can only say, that a more persistent, unwavering purpose no man ever had; but seeing this has only caused me to marvel the more at the respect and deference for other minds which he carried to an extreme; — while, if I may trace the fine contrast and poise of his qualities a little further, this unfeigned reverence for his fellow-creatures was not founded upon ignorance of human nature; for he weighed men in scales of diamond delicacy, and a ponderous beam, — though men often think they are not weighed, because they are too light for their weight. He had much of that one of the Apostolic gifts, the discerning of spirits; and through his singularly fair judgment of the better and the worse in mankind with sober and joyful justice to the former ran a beautiful humor to the latter, like that cure of bodily ailments said to be wrought with a charm instead of a wound. He never could rid his eye of its benignity. He never could get the sweetness out of his voice. In laughter or earnest he was ali-

kind, in the one never going into crossness, nor in the other into scorn.

But this knowledge of the world in all its infirmities and sins was accompanied with no conceit of virtue in himself. I think humility, which we so often blazon, was the very basis of his worth. He actually disparaged himself. He lessened himself as much as he could, but could never make himself little. How smilingly he showed all the tools in his mental workshop, affirming how slight and insignificant they were! How silently I admired him as he told me he was aware he did not dispose of the subjects he treated; that he doubted whether anything written by him deserved to be published; that there were poets in the world, but nothing poetical save in the way of mere superficial fancy in his style; that he was no orator, as others were; and many such depreciations, offered not, as sometimes, to be contradicted with flattery of compliment he could not abide, but as ultimate, indubitable facts! He said he wished not to be mourned or preached over, but his body put to rest in the simplest way. Was it this self-abnegation that made his mind so perfect a mirror both of persons and of truth? Very difficult is it to take another's point of view. No man alive quite does it. He came as near to it as any one I have known. His wisdom was in his simplicity; and, carefully conscientious to make my coloring true, not high, I must say this trait, so exquisitely set forth by wise and simple Fénelon, was in him a peculiar grace. He dreaded and dissuaded from whatever was merely rhetorical, or in any way put on for effect.

Far from me to employ, as from him to endure, fulsome commendation; nor would I, but from my own observation, testify to the generous self-sacrifice also in him, which made him toil beyond his proper ability, moved him once, in the

West, to decline requisite assistance for his restoration of health, though from a ready benefactor, and led him to pour from his own scant means a shining pile of silver into the hands of a young man who he feared was starting Eastward with insufficient remuneration for his work, or poor provision for his homeward expenses. A friend tells us of one of his last acts, — showing the benevolent tendency natural to him, and in his lowest condition of body never forsaking him, — which was to indicate, with his cane, as alone he had strength to do, certain books he wished given to the American Unitarian Association, of which he was a most highly esteemed and loyal member, and whose religious objects he would offer heart and time and substance to promote. Quaintly another friend once said he should not like to be his fellow-traveller, because he would always be giving up the best things and places to other people.

But too long I fondly linger and detain you with my sketch. I must say nothing of his rich and racy conversation; of his intellectual gifts; of the weight and emphasis of his utterance, stamping as with a mighty pressure his sense on the hearer's mind; of the soundness of his judgment, and his masterly common sense; — in any connected order, or the circumstances of his history, or of the sort of genius by which, if he soared not, like some, into the highest region of invention, he applied truth with unsurpassed propriety to the practical wants of men; of his skill to unite cogency of argument with that blameless good taste — arising from quick sympathies and fine intellectual and moral perceptions — which it may be doubted if he ever once violated in his manner or his speech; or of that ever-acting gravitation to the truth which invariably saved him from all eccentricities of speculation, and that largeness of view which uniformly presented only important themes for him to handle, and

which made him repeatedly say: "Take great matters, not the corners and angles of subjects, with you into the pulpit." Truly he was no one-sided man, but among those who live by every word which proceedeth out of the mouth of God.

With a thrill of anguish that I shall not on earth hear him speak again, who was so loath to speak ill of any one, and found something good to say of all; that I shall not enter the noble presence that drew from his great personality, and from nothing presuming or audacious, its singular power; that I shall not go on to rejoice in manifestations of the magnanimity that seemed instinctively to take the lowest seat, and put others foremost, or dwell here below in the living light of any of those feelings that rose in him so utterly without affectation, free from every conscious sentimental tinge, and all sanctimony of love; — I stand and bid him from this spot the solemn terrestrial farewell.

He has gone, and something of the sunshine in our houses has gone with him. Largely endowed with what was best in our common humanity, more of a man than most, and all of a man indeed, so that he could equally well minister to the rich, or be the advocate and teacher of the poor, having often waded in deep waters, as with his spiritual proportions he could, without sinking, and dwelt also with the happiest of men on the summits of the world, in the brightness of the supreme joys of life, he has finished his course. Hard and painful to the mortal part was his decline, — our New England consumption varying so much that one person fades imperceptibly like a crystallotype in the sun, and another's house of life is taken down as with the hammer and the axe. "My strength," in his illness he said to me, "has been very little, and slowly, surely failing for a great while." Again, later: "Every word clips off more."

Once further: "We speak of the Christian faith; we know it not till these realities convince us. How could those active-minded Greeks have lived without it!" Several times flowed out in a gush, as if forcing its way, the love which ordinarily a veil of diffidence so covered that what he was most sensible of was least told; and I saw him no more till, gazing on the altered face, majestic even in decay, I then seemed to know for the first time that I must look for him elsewhere, well agreeing with one who inquired of me if he were *dead*, and afterwards excused herself for applying to him that term, that the scythe, which lays this world's glory low, cannot touch a righteous life. Great was the procession of grief at his obsequies; thronged was house and church by sorrowing friends, to render the last tribute that takes mortality into its account; and crowded was the dim chamber amid whose vaults his lifeless remains were laid. But how many of the mourners for him were not there. How many, in Western and Southern climes, felt their eyes moisten, and their hearts heave, at tidings of the decease of what in their sight had been so dear! Companions, descending with our feet to carry his body to the tomb, may we rise in our thoughts to heaven with his soul!

O sincere, gentle, translated spirit! if one word yet we may speak, and thou hear, forgive every error in our relations to thee, and, by thine office in that ministry of angels God himself ordains, help him who by faith dies with thee up heavenward after thee; yea, whosoever would fain call thee brother, help still onward through this earth in the holy way!

## MEETINGS OF THE EXECUTIVE COMMITTEE.

*September 8, 1856.* — Rev. Messrs. Lothrop, Hall, G. W. Briggs, and Alger, Messrs. Callender and Fairbanks, and the Secretary, were present.

Letters were read from Rev. Dr. Gilman, of Charleston, S. C.; Rev. Mr. Nute, of Lawrence, Kansas; Rev. Mr. Cutler, of San Francisco; from Hodgson Pratt, Esq., of Calcutta; and from Rev. Mr. Dall, of the latter place. It is unnecessary here to allude further to these, as extracts from most of them will be found under another head.

The subject of the establishment of a new paper came up for further consideration. The Secretary submitted several letters he had received from friends in New York, interested in this movement, from which it was apparent that there was a strong desire there to retain and continue the *Inquirer*. The fact was not regarded as one occasioning surprise, or calling for any serious regret, considering the sacrifices that have been made for that paper, the great service which its spirited and able columns have rendered, or the renewed earnestness and energy which have of late marked its tone. The Committee deprecated any step which would imperil the vivacity and power of the paper, and believed that the measures they proposed would only elevate it to a position of more commanding influence. If it was believed, however, that, by a union with any other periodical, the *Inquirer* would lose its essential characteristics, and that these might have more influence in a separate and independent action, the Committee could only cheerfully acquiesce in this view of the case, and attempt some efforts to place the *Register* on the most desirable basis.

The mode of effecting this last-named object became a

## 234 MEETINGS OF THE EXECUTIVE COMMITTEE.

subject of much consideration. It seemed attended with many difficulties, independent of any disagreement of opinion as to the commercial value of the Register. On the one hand, regard was had to those great interests of a pure Christianity, with whose guardianship and advancement the Committee felt themselves to be charged; on the other hand, the limited means of the Association, and the general want of confidence in the permanent value of property in periodical publications, were taken into account.

In this stage of the discussion, various plans of action were proposed. The suggestion which met with most favor contemplated the purchase of the Register, and its transfer to hands that might carry out the lifelong purpose of its founder and proprietor, and make it the best instrument for the promotion of Christian freedom and truth.

The renewed hopes of a large and prosperous Society in Milwaukee, again, were presented to the Committee in a letter that evoked great interest, and asked for their pecuniary contribution. An answer was voted. It is a matter of congratulation to the prospects of the cause in a growing and encouraging.

October 16. — E. L. Loring, Esq. Lothrop, Esq. and Mr. Hedge,

of the Executive Committee, appeared at the meeting for extensive subscription to the Minnesota Territory. The Committee, in view of the large number of subscribers, and the great expense of the enterprise, could not but be satisfied with the suggestion.



gested, even if that enterprise held out still larger promise of success. Mr. Haley's proposition, however, in some aspects seemed so important, that the Committee believed that it might be entertained, with some modifications; and the Secretary was directed to correspond with the President of the Western Conference of Churches, to ascertain if the co-operation of that body might be expected.

The special committee on the subject of the newspaper reported in part. An offer of sale of the *Christian Register* had been made by the proprietor, after much delay; and this was in effect subsequently withdrawn. An offer of purchase had been made to the proprietor, which, after a month's consideration, had been declined. The committee were instructed to obtain the refusal of that paper on the lowest terms, and to report again to the Board.

The Committee took into consideration, at the meeting, the report of the gentlemen in Malden, the *Establishment Society* in that town; and it was encouraged to experiment to a certain extent, with the duty of carrying out the plan of the committee.

October 28, 1856. — Present, Banks, Hall, Callender, Clark, H. Briggs, Fearis, and the Secretary.

Presented to the Committee, Dr. [Name] of Manchester, England, offered to publish copies, of his "P[er]sonal Dictionary," a series of books in a series which he intended to publish, accompanied by [Name] of [Name], now in [Name], commending the [Name] of books to the [Name] of [Name] for [Name] consideration.

subject of much consideration. It seemed attended with many difficulties, independent of any disagreement of opinion as to the commercial value of the Register. On the one hand, regard was had to those great interests of a pure Christianity, with whose guardianship and advancement the Committee felt themselves to be charged; on the other hand, the limited means of the Association, and the general want of confidence in the permanent value of property in periodical publications, were taken into account.

In this stage of the discussion, various plans of action were proposed. The suggestion which met with most favor contemplated the purchase of the Register, and its transfer to hands that might carry out the lifelong purpose of its founder and proprietor, and make it the best instrument for the promotion of Christian freedom and truth.

The renewed hopes of a large and prosperous Society in Milwaukee, Wisconsin, were presented to the Committee in a letter that awakened great interest and asked for their pecuniary co-operation. An appropriation was voted. It is a matter of just congratulation that the prospects of our cause in that rapidly growing city are so encouraging.

*October 13, 1856.* — Present, Messrs. Lothrop, Fairbanks, Hall, Callender, Clark, Fearing, Hedge, Alger, and the Secretary.

Rev. Mr. Haley, of Alton, Illinois, appeared before the Committee, and submitted a plan for extensive and systematic missionary operations in Minnesota Territory. The proposal led to a prolonged discussion, involving a consideration of the most useful application and direction of the very limited means intrusted to our hands. Doubts were expressed whether the Association could collect funds sufficient to enable it to embark in the expensive enterprise sug-

gested, even if that enterprise held out still larger promise of success. Mr. Haley's proposition, however, in some aspects seemed so important, that the Committee believed that it might be entertained, with some modifications; and the Secretary was directed to correspond with the President of the Western Conference of Churches, to ascertain if the co-operation of that body might be expected.

The special committee on the subject of the newspaper reported in part. An offer of sale of the Christian Register had been made by the proprietor, after much delay; and this was in effect subsequently withdrawn. An offer of purchase had been made to the proprietor, which, after a month's consideration, had been declined. The committee were instructed to obtain the refusal of that paper at the lowest terms, and to report again to the Board.

The Committee took into consideration, at the request of gentlemen in Malden, the subject of establishing a new Society in that town; and it was voted to encourage the experiment to a certain extent, and the Secretary was charged with the duty of carrying out the intentions of the Committee.

*October 28, 1856.* — Present, Messrs. Lothrop, Fairbanks, Hall, Callender, Clark, Hedge, G. W. Briggs, Fearing, and the Secretary.

Proposals were submitted to the Committee from Rev. Dr. Beard, of Manchester, England, offering to sell to the Association the plates, or copies, of his "People's Bible Dictionary," as also copies of books in a series which he designs to publish. His letter was accompanied by an interesting communication from Rev. Mr. Mountford, now in England, commending the above-named series of books to the favorable consideration of the Committee. Dr. Beard proposes

to call his series, "The Library of Foreign and British Divinity." It is to embrace both original and translated works, the latter chiefly of German authorship, unfolding a stratum of thought with which the English and American mind should become acquainted, "and designed to promote a spiritual and practical religion, in combination with a free and progressive theology." Works of Herder, Neander, Schleiermacher, Ullman, Flase, Gieseler, Hagenbach, Bauer, Zschokke, Coquerel, and others, are embraced in the list.

The feature of Dr. Beard's proposal which attracted special attention, and promised to bring the plan within our power, was the offer to receive pay, to a great extent at least, in copies of the publications of the American Unitarian Association, thus promoting a free interchange of American and English religious literature.

The suggestion was received with great favor by the Board. The Secretary was directed to express this fact to Dr. Beard, and to solicit more definite proposals.

A manuscript selection of sacred poetry, entitled *The Harp and the Cross*, by Rev. S. G. Bulfinch, was referred to the Committee on Publications.

Rev. Edward Everett Hale was appointed District Agent, in place of Rev. Wm. R. Alger, resigned.

The subject of procuring a German translation of Dr. Channing's Works was brought before the Board, and after much consideration was referred to the Committee on Publications.

Rev. R. A. Ballou appeared before the Committee, and submitted some facts in regard to the situation of the Van Polanen Chapel, in Bridgeport, now held in trust by the Association. It was the wish of the Unitarians in Bridgeport to place the Society there on a more prosperous basis; and the Board were entirely ready to co-operate with them,

so far as may be consistent with the provisions of the trust-deed.

At twelve o'clock the Board received the District Agents. An account of this meeting will be found under another head in this Journal:

*November* 18, 1856. — Present, Messrs. Lothrop, Fairbanks, Hall, Callender, Hedge, Clark, and the Secretary.

The Secretary communicated letters from Rev. Dr. Sheldon, of Bath, Me.; Rev. Dr. Hosmer, of Buffalo, N. Y.; Rev. T. L. Marshall, of London, England; and others.

The Committee on Publications reported in part in regard to Mr. Bulfinch's *Harp and Cross*, and the manuscript was referred again to them, with full power to publish the same. It may here be added, that the work is now passing through the press, and will be published in the course of a few weeks. It will be issued as Vol. IV. of the Devotional Library.

The Secretary was directed to correspond with C. S. Francis & Co., of New York, with reference to procuring a cheaper edition of Dr. Dewey's Works.

The Secretary communicated additional letters he had received from Rev. Dr. Beard, of England, enclosing a specific offer to the Association. As this offer related only to stereotype plates, and the Board wished to know the terms on which printed copies could be supplied, the Secretary was charged with the duty of proposing this inquiry to Dr. Beard.

The subject of establishing a mission in Greece was brought before the Board. It is said to have been the result of the late political movements in Southeastern Europe that a spirit of freedom and inquiry is awakened, and it is believed that an influence from our body of Christians might be there exerted with manifest advantage. The Committee felt

obliged to defer any action upon the subject, in consequence of the meagre funds in their hands.

The Committee on the subject of the new paper made another report, and were authorized to purchase the Christian Register on the terms and conditions set forth by them.

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### EXTRACTS FROM LETTERS.

REV. R. P. CUTLER, SAN FRANCISCO.

OUR brother in California writes that he has visited Marysville in that State, and has lectured there. The town has a population of about eight thousand, and there are Unitarians enough to form the germ of a good Society. This is not the only place where a Unitarian preacher is needed. Mr. Cutler says: "There would be one advantage, for many of our ministers at home who are dying of consumption, — that of climate; for a purer and more genial climate cannot be found on the globe than that of California. It would be well for some of the Eastern ministers to come for the sake of the climate alone. Dr. Bushnell has been rapidly restored. A good, earnest, living preacher of a liberal faith could not fail of success. A nervous, shy, formal, bookish man, without practical energy and pith, would be sure to fail."

At a later date, Mr. Cutler informs us that he has resigned his charge; but at the urgent solicitation of his parish, he has concluded to postpone his desired return to New England for several months, if not for a year. We are pleased to hear that his Society is more flourishing than ever before. He says: —

course of Evening Doctrinal Lectures has made a very impression, so far as concerning our *faith*. I endeavor to be thorough. They are unflinching in the ground taken; less to be altogether of a liberal faith, and do not believe compromises; and my statements are as clear and as plain as I can make them. Such plain dealing is liked in *this* even by opponents. I have lately prepared a brief statement of the Unitarian Belief for the use of our own Church, and of the State. I enclose you a copy. We have printed many copies of this, and mean to send some to all the ministers in the State; for we have a few friends all about, in every direction. This is not a very studious community. There they will not read long and elaborate essays. A *brief* is all they require, and is all they will use."

REV. C. H. A. DALL.

Our prompt and unwearied missionary in Calcutta has written letters by every mail. We hear in various ways of the interest which our readers feel in his communications. For this reason we are glad to give at length the following letter. Under date of Calcutta, July 17, 1856, Mr. Dall

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I am happy to be able to announce the safe arrival of your parcel, all I call it! — of two large and valuable boxes of books, sent by our friend, Charles E. Endicott, Esq. We are just unpacking them. Of the first box, I find the contents to be twenty volumes of Channing's Works, twenty sets of the Memoir, and ninety-five copies of the January Quarterly Journal. We thank you for them all. I shall hope now to scatter the richest seed for Unitarian Christianity with a free hand. The two or three volumes of Channing that I have spared heretofore to the Presidency Library, &c., I am told are *always out*; and the institutions of this great city will now thank me each for a parcel. In the first box, twenty or thirty volumes had been not very

seriously injured by damp. The second box appears so dry, that the books lie in it undisturbed, waiting for a dry day.

“ We are now in the midst of our (four months) rainy season, and the very air is mouldy. A daily growth of mildew has to be wiped away from everything that is unsealed. You have made us rich by these good ‘ works,’ and depend upon it we shall do our best to let them so shine before men that they shall glorify our Father who is in heaven.

“ The number of inquirers that seek me daily knows no diminution. They number already, in all, one hundred and fifty men ; and come from three to ten a day. I invariably set them to work committing portions of the New Testament to memory, after full explanation ; and so far from objecting to the task, many seem to be glad to come again and again, and repeat their lessons, men though they be. I almost need a librarian to keep account of my books that are continually asked in loan. The salaries of natives here seem miserably low when compared with those of Europeans, though it is true that they can live on very little. Because one or two rupees is a large sum for them, they oftener borrow than buy ; especially as they are rapid readers, and hungry ones. Let me mention, however, that about ninety dollars have been realized on the hundred dollars’ worth of books that the Committee sent with me from Boston, while more than a remaining ten dollars’ worth have been given to friends and institutions far and near, or else remain by me, and in constant circulation. I fear I shall not have space in this letter to tell you of the conversation I lately held with three eminent men at Paik-para, two of them Hindoos and one a Mahometan. It ended in their begging me to prepare a little prayer-book for young children. They said they would print it at their own cost, after translating it into more than one native tongue. One cannot but observe that the domestic affections of Asiatics are very, very strong ; and I often think that in our Unitarian presentation of the Gospel, as food and drink for every soul that can love and be true, ‘ Christian nurture,’ or *religion for childhood*, is the point of Ithuriel’s spear, that *cannot* be turned aside. Bring this to bear, and Hindoo and Mahometan alike



promptly yield the claims of both Shaster and Koran to the Gospel of Christ, which alone finds religion in love, and makes it possible to the little child. 'Our Scriptures have nothing of that sort in them,' they have confessed to me over and over again. 'Put us in the way of making our children religious,' say they, 'and we and they will bless you to the end of time.' With much deduction for hyperbolic language, which an unpractised ear is in danger of taking for more than it means, I do most deeply want a little book containing

•      'The simplest forms of speech  
That infant lips can try.'

"The prayers in 'Matins and Vespers' are good, but not quite short and simple enough for the purpose. Do send me a little book of very brief, and almost *childish* prayers; not longer, if more than half as long, as the following: —

'My God, I thank thee that the night  
In peace and rest hath passed away,  
And that I see in this fair light  
My Father's smile, which makes it day.'

You must know of twenty maternal hearts, all around you, who could prepare a tiny book of such a character at a day's notice. Do set the thing agoing, and God's love will crown the writer with many an immortal jewel, many a now heathen heart.

"New societies of young men in and about Calcutta come occasionally to me for lectures, and send committees to ask me to preside and address them at their anniversary meetings. Had I only this work to do, I could fill up my whole time profitably with attending, from evening to evening, the regular meetings of a dozen or more different associations of young men, Hindoos, and calling themselves heathens, who would welcome whatever might be wisely said of the great, vital, and catholic principles of the New Testament. As it is, I find this attendance impossible.

"I have lately had some very pleasant intercourse with the only son of the Rajah Ram Mohun Roy. Being the chief pleader of the Sudder Court, he is so beset with clients that he has hardly a

waking moment to call his own. His income from his practice cannot be less than five thousand rupees a month, and he has expressed to me a desire to furnish every help in his power, money included, to get out a complete edition of his father's works; which, if you will believe it, are so entirely out of print here, especially his 'Precepts of Jesus,' that it is impossible to purchase a copy. I have been able to discover but one in Calcutta, and that belonging to a Vedantist Library. Baboo Rumaprusad Roy, of whom I am speaking, seems intellectually worthy of his father. But he told me that he had not himself a full set of his father's works. Still he hoped to be able to supply the deficiencies in his own collection by inquiry among his friends.

"I spent the last week, from Tuesday to Saturday, at Burdwan, where I preached to the Rajah and his household, and was urged to come soon again. I had been losing half a dozen pounds of flesh in as many weeks,—and, to confess the truth, was a little worn,—and the change of air was a refreshment. I never enjoyed better health than at present, though many are suffering with fever and cholera, both natives and Europeans. In preaching an anniversary sermon, the other day, at our Mission Room, I observed that, of the twenty-five persons present, only one man in the audience had not some Asiatic blood in his veins. I thank God that he is so clearly directing our mission towards those whom we chiefly came to help,—the Hindoo and the heathen. Ours is not to be a mission to a few merchants,—Europeans or Americans,—though their money and their good-will continue to be given as generously as at the first. You may remember that at our earliest meeting in Calcutta, in June, 1855, we had eighteen persons present, who were all English or American but two or three.

"Our Second Semiannual Report will ere long be in press. It ought not to disappoint those acquainted with the many drawbacks that arise from the peculiarities of the position in which we are placed. I can add but a single remark at this time. It is this: that there appears to be a call of Divine Providence to us, to make some arrangement, and that promptly, for receiving at Cambridge

or Meadville one or more of the most intelligent converts of this mission. More than one expresses a willingness to go as soon as he is called to America. American ships are leaving this port, almost weekly, for Boston or New York; some of them owned by Unitarians. Why not let the fifty or seventy dollars — the outlay for actual supplies, &c. on shipboard — be paid by us, and application be made to the owners to grant a passage otherwise free, to make this great experiment? I believe that God's blessing would be on such as should make it. I enclose a programme of a very happy occasion that lately brought forty or fifty Americans of us together in patriotic communion, and which did us all good. Could the same spirit prevail at home, we should hear no more of these sad rumors of war.

“All the brethren here send you kind and grateful remembrance. Again we thank you for this noble supply of books, and entreat your prayers for the cause of Christ throughout the world. The peace of God be with you all, and may your mercy toward us be twice blessed.”

In his letter of July 30th, Mr. Dall says:—

“I shall enclose in this a letter received from a disciple of our mission within a few days. It shows how the glorious life of Christianity is beginning to console and quicken heathen hearts, even where there has been no open profession of faith in it. My intelligent friend, who writes as you see, has just called on me. He announces the peaceful death of his dear old grandfather at the age of seventy-two, which is a great age for the degenerated constitution of a Bengali, — degenerated by the observances of a false religion, in which are involved all sorts of violations of the Divine laws, giving rise to anomalies, particularly in the relations of the sexes, that, out of Bengal, would pass for travellers' tales. It appears that the grandfather of my friend was intimate with Ram Mohun Roy, and had often attended Vedantic worship. He permitted his children to read other things than the Shasters, and spread over the branches of his family what orthodox Hindoos account an influence dangerously liberal. From long habit, the old man had,

until very lately, kept up the worship of his *Ishta Debit* peculiar deity, Kali (pronounced Carlee), a goddess more ated, I believe, than any other in this part of Bengal (un Shiva, the Destroyer). Kali is always represented as midnight blackness, standing on her husband's corpse, who has just murdered, with her *four* uplifted hands reeking blood, and her entire person encircled with a necklace of human skulls. Kalighat, the chief place of Kali's worship, a slaughter-house and idol temple combined, located within a few miles of Calcutta, — is believed to have given its name to Calcutta, Bengali, *Kalighatta*. At about the age of sixteen, the boy who has just left the world in the peaceful hope of meeting his *Heavenly Father*, received his *Muntra*, or Sanscrit prayer from his priest. The muntra, or montra, is generally comprised in two, three, or four mystic words, which the devotee — wholly ignorant of their meaning — is bound to repeat one hundred and forty-four times at his ablutions every day (on the river's bank, if possible,) and again at noon, and at night. Loss of caste, and other penalties terrible to a Hindu, are sure to overtake him if he reveal his montra to a living person. I have seen hundreds, sitting on the river's bank at daybreak, repeating to themselves their montras, and telling them to their twelve finger-joints of the right hand, always beginning at the middle joint of the ring-finger, and counting all round to the tip of the thumb. Many of the lower caste men have small beads about their necks, but I have never seen them tell their beads in prayer. Twelve montras are rattled off as one, and twelve times going over the finger-joints is one hundred and forty-four montras, or twelve prayers, offered to Kali, the *ishta debita*, — a deity which remains, after a youth's death, the choice, his chief deity *for life*, among all those that the departed soul may subsequently see fit to propitiate. The grandfather of the deceased old man of whom I was speaking has been just telling me, with joy and triumph in his keen black eyes, that he was able, after my instructions, to relieve his grandfather of his horrible fears of *going to Kali*, and substitute for the

faith that he was going to an Infinite Father! The old man ceased his montras to Kali for many days before his death, though he had not ceased to utter them, night, noon, and morning, for nearly seventy years! Being a somewhat eminent man, and a man of property, great pomp was expected in the Hindoo funeral ceremonies. But it was the old man's dying request *that they should be entirely omitted*, and so they have been omitted! In this way, the triumphs of Jesus over the Kalis and Shivas of this dark side of the world are being registered, on earth and in heaven. • Do you not believe there was joy among the angels of God on the morning when this aged man—a *devout* man of threescore years and ten—ceased his invocations of Kali, and said, 'Our Father who art in heaven'? This grandson, whose note I enclose, is one of my most frequent visitors, and is a regular reader, and often a purchaser, of our books. He is one of the very few men in Bengal who can proudly say that he has taught his idolatrous mother and sister to read, both in their own vernacular and the English tongue. From the conversation of her son, I infer that the mother is a woman of uncommon vigor of mind. The chaste daughters of Bengal are nearly all, as you know, prisoners for life, in that part of the high-walled premises of Bengali families of worth entitled the *Zenana*. In this case you find *Channing in the Zenana*, and his emancipating thoughts of Jesus and the Father cheering and saving the doubly lost. *God be praised!*

“ Everything concerning our mission seems favorably in progress. We have *no direct word*, as yet, from the British and Foreign Unitarian Association, though, as partly moved by your suggestion, I wrote to the Rev. Edward Tagart three months ago. I can report little or no increase in our brief list of subscribers. I have enough to meet my current expenses while my health remains as now, firm and good. Should my health yield at all under a press of duties that occupy my every waking moment, I should positively need the added means voted me last October, — but which, through some informality on your side of the water, I have not yet been able to touch. I am about moving to a cheaper residence

(P. S. Mr. Pratt comes in and says, No), so that you will please direct to me no longer at *Mountain's Hotel*, but simply to *Unitarian Mission*, Calcutta. In what way our English brethren intend to aid this mission is not yet made known to us, except that we see in the *Inquirer* they have voted for India £ 50 a year. Pray do not send out a colleague until the means of his support are fully realized; nor, *with our present finances*, allow our friends to believe in the possibility of my 'exploring places remote from Calcutta.' The cost of living here is increasing of late. We are much cheered just now by the fact that our President, Mr. Pratt, is able to make his head-quarters for two or three months at Calcutta. I regret to inform you that Mrs. Pratt's health is very precarious. She used to lead our singing. She may have to return to England ere long.

"The Semiannual Report of our second half-year, namely, from January to July, 1856, has not yet gone to press. You shall have it as soon as possible. It has been very difficult to find time to write it. The leaven of Unitarian Christianity has begun to work among the Vedantists, the larger part of whom wholly repudiate the name of Jesus. A remnant are declaring themselves for him, — of whom more hereafter.

"The fearful anxieties connected with Kansas and Slavery, and Mr. Sumner, fill our hearts with apprehension and prayer."

Mr. Dall's next letter bears date, Calcutta, August 22, 1856, and is as follows:—

"On Sunday evening last, as the sun went down, I went to attend the first funeral that I have been called to since I set foot in Asia. Hearing, heretofore, concerning one burial-place after another, that *no Unitarian could ever be laid there*, it was particularly grateful to me to be called into a garden of graves, where our simplest of all forms of funeral service was both permitted and invited. 'The Dissenters' Burial-Ground' is the spot where I stood by an open grave and read, 'I am the resurrection and the life,' and prayed for the widow and fatherless children of Charles H. Birch, steward of the ship 'Josiah Bradlee.' At their home in Charlestown, Massachusetts, they little thought of what we

were doing, as their father and her husband, aged thirty-nine, had left them in good health. This was last Sunday, and twelve hours later I was called to *another* funeral, — that of the second officer of the same ship, — and at the expiration of *another* twelve hours I was following to a contiguous grave the body of William B. Gerry, Captain of the American ship 'Noonday.' In these latter services I was only a silent partaker, the Rev. Mr. Leslie of the Baptist Church having been called in by the merchant to whom the ship was consigned. This merchant was once a Sunday-school pupil of mine at Hollis Street, Boston, and, had he known that I could have fulfilled the service, would have sent for me. Captain Gerry, for many years coming and going between Boston and Calcutta, had the largest attendance at his funeral that we Americans have known here. He had trusted too much to his great vigor of body, and disregarded the premonitory symptoms of cholera. Accordingly, though seen driving on the Strand at sunset of Sunday, he was taken ill at midnight, died the following noon, and was buried at sunset on Monday. Near his grave were the graves of a number of Americans, and, in particular, of *nine* who, a year or two ago, were buried side by side, within the space of *nine days*. It is said that, of the Americans who die in Calcutta, all are from off the ships; and that *residents* are thus far spared, or *almost* wholly so. This is traced to their knowing how to take care of themselves, — as mariners do not or will not do. I mention these facts in part to give you warning that prompt measures are often required in this strange climate in order to save life. Many a man under an apparently slight attack finds himself hurried by his physicians on board the steamer to Ceylon, or on that to Singapore, by which all that he was doing is left at a stand-still for two or three weeks. My own health has not for a long time been better than at present; and though most of my duties are done in my good airy room, you perceive that I have duties abroad. Indeed, I am visiting sick men every day, besides the proper pastoral visits of my limited congregation. I omitted to mention that Captain Gerry belonged to the Unitarian Society of Marblehead, and that his name stands written on our record-

book, with an expression of his good wishes for the success of our India mission. We have *not yet* celebrated the Lord's Supper.

“ I had fourteen inquirers at my room on last Wednesday, seven the day before, and but four yesterday, a day of heavy rain. They come every day, — and this *seeking me out* by the heathen, — not, of course, for any other than our dear Master's sake, — and then going forth more éager than they came for that bread which is Christ, — must it not be regarded as the directest work and business of our mission? I make everything else give way to it, and do so with a clear conscience. Still I am always glad to be advised by the Committee concerning any part of the work to which they would give a larger share of attention. I could devote the *whole* time, as it seems to me very profitably, to writing and printing; but at present I give more than half of it to answering doubts and questionings that come fresh out of asking lips and living hearts. This seems to have been emphatically *His* way, whose we are, and whom we serve. Let him guide us in all things.

“ I enclose a slip exhibiting the bare synopsis of our second half-year's Report. The Report itself — or Reports of the President, Treasurer, Secretary, and Missionary *in one* — (as soon as ready) I will send you by ship. Our Channings (at the wholesale American price) are getting rapidly distributed. Most of those who desire to purchase them are *very poor men*. I shall send a few out of your last supply of books to Brother Roberts, Madras. Mr. Pratt is not very well, nor our friend Richard Lewis. We all send Christian regards. Pray for us.”

Mr. Dall's regular letter for September was written on the 8th of that month : —

“ September has come, with the cessation of the refreshing showery season called ‘ The Rains,’ and covering three pleasant months. The cooling wind, the southwest monsoon, that brings something like a sea-breeze daily to Calcutta, is over and gone. The oppressive sweltering heat remains. I do not afford puakawallas, — men to fan me all day and all night, — as most foreigners do; so I need not say that the relieving drops issue from



every pore while I write. By God's blessing, I seem to be in as firm health as ever in my life ; and better than that, my faith and hope for the planting of the Gospel in India are stronger than ever. I have this moment dismissed five men from my room, two of whom only had been with me before. They gladly chose out tracts, after an hour's conversation, and borrowed Channing and other books, as they usually do. The postman this moment enters, and puts into my hands half a dozen copies of a Tamil tract, from brother Roberts. 'T is evidently just out of press. I accept them gladly as a token of his prosperity, and shall promptly return the sign of continued fellowship. Though we none of us read Tamil, it is grateful to be thus remembered, and to remember in like manner them that be in the bonds of a militant Gospel, as bound with them. By the same mail there comes to me a handsome quarto pamphlet from Rangoon, far from Madras, on the opposite side of the great Bay or Sea of Bengal. This is partly in English and partly in Burmese, a language that seems made up of different locations and segments of the letter O. The superintendent of our Sunday school, Mr. H. Counsell,— a man with a few drops of Asiatic blood in his veins, and who for fifteen years has held a responsible office in the Custom-House,— has a son, a young merchant, settled in Rangoon. A lady of Calcutta also, who is an old Boston Unitarian, is occasionally sending our tracts, &c. in that direction. So it is pleasant to think that our dearest views of Jesus and the truth are being carried night and day, we know not how, far over the barren places, by Him who gives wings to the seed of the grass. Rangoon, you know, is a thousand miles southeast of Calcutta, on the way hence to China.

“ With the opening of this month I have made three new engagements, which are to come regularly round to me. First, I am to visit and examine the School at Bali (as I did on the last Monday, giving one whole day to it) the first Monday of every month. Every other Friday I am bidden to address (as twice accomplished already) a society of young heathen men, ‘ The Jaun Bazaar Moral and Benevolent Association.’ Again, on every other Tuesday I have agreed to meet and address the ‘ Young Men’s Im-

proving Society ' (so they call themselves), in the northern (native) quarter of the city. Can it be that so much inquiry, and so much reading, and so much patient and attentive listening, as that in the midst of which it is my privilege to move, signifies nothing? and shall all be but so much rain upon the sand? I know that Mr. Pratt counts me over-hopeful, though ten or twelve years in India have not destroyed his hope that something can be done, even for Bengal. I grant you't is very hard not to lose one's respect for our common humanity, when compelled to see from day to day, and month to month, such swarming hosts of degradation, naked, ignorant, selfish, deceitful, and abandoned, as move among the crooked ways and foul 'gullies' of this great city of Calcutta. One needs a sanguine temperament, persistently to care for, and devote himself to the teaching of, such creatures. Only a living and practical faith in patermity and brotherhood, and Jesus Christ, can do it.

"I wrote you that we had published (three hundred copies) our first Bengalee tract. The day before yesterday they sent me from the press my first number of 'The Gospel of the Gospel, being the Things that Jesus said and did,' with notes. Aided by Dr. Carpenter's Harmony, and by Professor Norton's new version of the Gospels, I hope, if life is spared, to get out a synoptical narrative of the Life of Jesus, with such commentary only as shall meet the daily asking of more than two hundred men that visit me, and of double that number that question me wherever I go. I know that I have undertaken a *very* difficult and responsible work. But *something of the kind must be done* in order to centre the thoughts and save the souls of hundreds, who are too ignorant to read understandingly the whole Bible, too much awakened not to crave high truth, and withal too full of their just-found mental liberty, not to say too sceptical, to take anything upon trust. I could say much more, but the time will not permit: the mail will not wait. God be with you, and with us, and with the Gospel of his Son, wherever and however it be sincerely published. Remember us in your prayers, as we all do you and this great mission."

## REV. EPHRAIM NUTE, JR.

At the time of the publication of the last Quarterly Journal, we were in doubt as to the fate of Mr. Nute, of whose arrest we had heard. Upon receiving intelligence of that fact, the Secretary of the Association sent a letter to the Governor of Kansas Territory, informing him of the character which Mr. Nute sustains in Massachusetts, and of the object for which he was sent to Kansas. The letter expressed a hope that some immediate rescuing and helping influence might be extended to him.

The following answer was received:—

Executive Department,  
Lecompton, K. T., Sept. 23, 1856.

REV. HENRY A. MILES, *Sec. Amer. Unitarian Association*:—

“SIR,—I have received your esteemed favor of the 10th inst., informing me of the ‘arrest of Rev. Ephraim Nute, Jr. of Lawrence, Kansas Territory, by some persons who have carried him into Missouri.’

“In reply, I have the pleasure to state that I met the gentleman in question on the 9th of this month, at Fort Leavenworth, in the enjoyment of his health and liberty.

“Very truly, your obedient servant,

“JNO. W. GEARY,  
*Governor of Kansas Territory.*”

With the above letter from Governor Geary came one from E. B. Whitman, Esq., our agent in Kansas, detailing the prompt and judicious steps he took for the release of Mr. Nute, and giving the gratifying information that both gentlemen had arrived in Lawrence.

The events which took place during Mr. Nute's detention of a fortnight as a prisoner are so well known, having been published extensively in the newspapers, that we need not recapitulate them here. On his return to Lawrence, he im-

mediately set himself to work in order to press forward the completion of the church. In the last communication received from him, he gives a full account of the state of the mission, and of the effect upon the minds and hearts of his people of the barbarous scenes through which they had passed. This admirable and truly Christian letter will be here published entire. It is as follows:—

“ It is now within a few days of five months since I left Boston on my return to this post of duty. During that time I have endeavored to keep you well acquainted with the experiences connected with my missionary service. The account given in my letters has been mostly of occurrences that have interfered with that work, and so much of a merely personal character, that the failure of some of those letters to reach you has been perhaps no real loss. And yet it seems proper that you should have a general report of those things, belonging as they do to the history of this mission. Even the merely personal adventures, the perils, distresses, and privations which I have encountered, unimportant in themselves, are significant and worth recording, considered in reference to this, my office of a servant of the Church. Such a report will doubtless appear to some quite *unclerical* (would that the word were suppressed). But I think that the narration given of the first Christian missions in the Book of the Acts, and by Paul in some of his letters, may give it some claim to the better term *apostolical*.

“ The contest that has been waged here has interfered in all our affairs, domestic, industrial, civil, and religious, and so thrusts itself into our report, a sad, heart-sickening record.

“ The beautiful spot on the hill-side where was assembled my first congregation in Kansas is now occupied by a strong stone fort. It lies directly across the road that leads from my house to the church. The unfinished walls of our house of worship have also been used as a defence against the attack of an army which a few weeks since appeared in hostile array within sight of its tower. All night a company of our young men were posted there in arms expecting every hour the assault which would call them to fight

ence of our homes and lives. The workmen engaged building, like the Hebrews of old, have labored with the sword at their side, and again and again have been compelled to drop the implements of their peaceful toil, and, grasping arms, have taken up arms for the defence. Some of them have fallen in the field and some now languish in prisons. The material for building on the way to us has been plundered by our enemies, and the man in charge of it brutally put to death. Several of the most efficient, and beloved members of my Society and others have been murdered; and a larger number driven out of the land and Territory, after being plundered by the invaders, and many of them wounded and otherwise despitely used. Our public worship have been prevented by the occupation of the suitable place in which they could be held for military barrack by the excitements and preparations in prospect of fighting. We have been seized while on a peaceable errand with several people, with murderous threats, and kept a prisoner for two weeks, subjected to treatment from the ill effects of which I have not recovered. Twice only — and, here let me say, with great reluctance — I have felt myself called upon to take up arms in carnal warfare. Once, when our town was closely besieged and our women and children were gathered pale and trembling in expectation of an immediate attack, then I put my rifle in my hands, — a weapon which I had brought with me for the purpose of hunting wolves and game, — and prepared to take part in the defence. Again, when I started to go with my widowed sister-in-law, carrying the body and effects of her murdered husband, though I have gone on that expedition if it had not been for the starvation of the people of Lawrence by the blockade of the roads, and for the understanding that a party would go out in sufficient number to intimidate the bands which we were likely to encounter. These facts are enough to show that the time of war has intruded itself into my missionary work, and has interfered seriously with its success.

Yet, in spite of all our difficulties and troubles, the work has not been frustrated entirely. Some progress has been made in the erection of our church building. We have not been forced en-

tirely to forsake the assembling of ourselves together for the peaceful and pleasant services of worship and instruction. Of late our meetings have been regular, and with apparent interest, each Lord's day ; and though we perceive with sadness the vacancies to which I have referred, some have come in and joined themselves to our number, so that our upper room, though not large, is well filled. A few weeks of mild weather, and the continuance of peace, will enable us to assemble in a more convenient and comfortable room in the basement story of our house of worship.

“ The most serious evil of the melancholy condition of affairs in our Territory for the last eight months, I have not yet touched upon. This, to my mind, has been the influence of the spirit of war, and the feelings awakened by the depredations, murders, and outrages of every kind that have been inflicted on this people. That these have been adverse and powerful against the prosperity of our religious institutions, no one can need be told. While our homes were being destroyed, our neighbors and nearest friends murdered, and all of us threatened with death by bands of men who had invaded our Territory, and were besieging our towns with the bearing of infuriated savages, our people could have but little heart for organizing churches and Sunday schools, and but little time or interest to give to the services of God's house. Nor was that the worst. It would have been strange if the spirit of our holy religion had not suffered, the spirit of meekness, of forgiveness, and love to all men giving way to a burning indignation rising beyond what is righteous into bitter resentment and thirst for revenge. Tried in such a fiery furnace, it was natural that some of the refinements and gentle charities of civilization should suffer damage. The manners of our community became for the time like those of the camp. Men living together in crowded quarters, with the rudest and most scanty accommodations, without the influences of domestic life, handling the weapons of war, preparing for deadly contest with murderous enemies, and the greater part of the number from time to time engaged in such conflicts, — bringing back the wounded, and sometimes the mangled remains of those who had fallen in the fight, — in such circumstances could we expect men to maintain their highest tone of Christian sentiment, to

escape altogether unperturbed by these barbarizing influences, to be peculiarly susceptible to Christian impressions? I should be surprised that so little injury has resulted to the morals of our people, if I did not take into account the righteousness, the moral grandeur, of the cause for which we have been made to do and suffer these things. In view of this, we may hope that all our experiences will yet work the peaceable fruits of righteousness, affording the discipline through which we shall be trained up into an eminently Christian community.

“The deep and wide-spread sympathy that has been manifested in our struggles and sufferings, the knowledge that we have the sympathy and prayers of all good men and women who know the merits of the cause for which we contend and suffer, conspires to the same end. The readiness with which our friends at the East have hastened to minister to our need will also help it on. The large streams of their bounty are now coming in upon us, giving comfort and gladness to many of our otherwise destitute and cheerless homes. We are overburdened with the sense of benefits, and pained for the want of words to do justice to our feelings, and give fit response to this great movement of Christian charity. The great and the better part of a great nation are stirred with interest in our welfare; they hang in eager suspense upon the issue of our struggles. A million hands are reached out to us with offers of help, or raised to Heaven in supplications in our behalf. The churches of every sect and name are joined in a holy alliance to pray, proclaim, and work that our liberties may be restored, our wrongs vindicated, our distresses relieved, and the great cause of Freedom for the whole nation be made victorious. These considerations help us to feel the importance of our position and conduct, and must inspire us with courage to do and patience to suffer all that is laid upon us.

“We can hardly fail of appreciating the worth of righteousness, especially of its application in securing justice to the down-trodden and oppressed. Unless blind and dull beyond all belief, we must be impressed by the great lesson of charity, chief among the Christian graces, which is here set before us, and so see some benefit even to the prosperity of religious institutions, and the

ends they are designed to serve, from circumstances that seem immediately opposed to them.

“ I perceive a pledge of this good result in the readiness of our people to improve every interim of peace, which have hitherto been short, to engage again in re-establishing the institutions of religion and education. This time I hope our security and quiet may be longer lived, that we may be permitted thoroughly to repair the waste places of our Zion, and that this afflicted people may henceforth be saved from the hand of the spoiler, and from the baleful influences of the spirit and practice of war. If such favor be granted us, you may expect, at no distant day, the report of something more than hopes and prospects for the prosperity of my mission, the account of something done externally to further that work whose results it would be presumption and folly in mortal man to measure, the redemption of the world.

“ In this hope and service I remain, yours truly,

“ E. NUTE, JR.”

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## NOTICES OF BOOKS.

*Arctic Explorations: the Second Grinnell Expedition in Search of Sir John Franklin, 1853, '54, '55.* By ELISHA KENT KANE, M. D., U. S. N. Illustrated by upwards of three hundred Engravings. 2 vols. Philadelphia: Childs and Peterson.

AMID so many causes that grieve our love of country, there is much in connection with this work which warms our patriotism. There must be something noble in the people who started the enterprise here recorded, in the heroic band who executed it, in the great public heart that now proffers the homage of its applause, and in the associations which this expedition will connect with our national history. Here at least is one redeeming chapter.

Sir John Franklin sailed in 1845. Fears for his safety began to be felt in 1848. Since then, twenty-five expeditions, employ-



ing thirty-one vessels, costing more than four millions of dollars, have attempted to solve the mystery of his fate.

Dr. Kane sailed from New York, May 30, 1853. The two following winters he passed on board of his ice-bound brig, between seventy-eight and seventy-nine degrees north latitude. In the summer of 1855 he made his escape by crossing more than thirteen hundred miles of ice.

Though affording no light on the question of the fate of Sir John Franklin, the results of his expedition were many and valuable. He obtained information more accurate than before possessed of numerous localities in the Arctic region; he pushed discoveries farther north than they had before been carried; he proved the existence, by actual sight, of an open, iceless sea, of an area of more than four thousand miles, in the polar region,—a wonderful fact in the geography of our globe, before suspected by science, now demonstrated, and destined undoubtedly to tempt still further explorations.

Among the best results, we must name these volumes themselves. They make the most deeply interesting history we ever read. Once seated to it, we could not leave it for anything else. It has been in our thoughts by day and our dreams by night. We have been climbing hills of ice, sailing in boiling eddies, buried in heaps of driving snow, starving in desolate caves, groping our way in a three months' perpetual darkness, studying the strangest specimens of humanity in Esquimaux huts, gliding over immense fields of ice on a sledge drawn by dogs, following the daily routine of life in the moss-covered tent on the decks of the ill-fated *Advance*; and everywhere, in all scenes, under all labors and trials, admiring, honoring, loving, the brave, heroic, humane, modest, wise, and generous commander. Indeed, we feel a deep personal affection for him. We hardly know the other person whom we should be more glad to take by the hand, and to assure him, by a few sincere words, of our admiration for the many qualities of the very highest order which he has here displayed.

Of the two splendid volumes before us, reflecting the greatest credit on the enterprising publishing house in Philadelphia, Congress has ordered fifteen thousand volumes. Add to these the

private subscriptions, and the whole number is more than thirty thousand already ordered. How many home-circles during the evenings of this winter will be engaged in breathless interest over these pages! How much love of adventure will be inspired! Nor will this work fail to teach higher lessons. Rarely have we felt our hearts more moved than by what we have here read of a calm and cheering trust in a guiding and benignant Providence.

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*The Puritan Commonwealth. An Historical Review of the Puritan Government in Massachusetts, in its Civil and Ecclesiastical Relations.* By the late PETER OLIVER, of the Suffolk Bar. Boston: Little, Brown, & Co. 1856.

WRITING of the entry of James the First into England, in 1604, Mr. Oliver says, the king "had seen the working of the Presbyterian system in Scotland, the introduction of which, by Knox, had been favored by the Scotch nobility, on account of the facility it gave them for dividing the Church property; and he bore into England the disgust which the Conference [Hampton Court] served but to strengthen and confirm. 'My aphorism is,' said James, 'no bishop, no king.' 'Take heed, my son,' addressing Prince Henry, 'of the Puritans; very pests in the Church and Commonwealth, whom neither oaths nor promises bind, making their own imaginations the square of their conscience.' It was this private reasoning of which he so justly stood in fear, not the principles of Christian liberty. The Church was a firm supporter of his government; Puritanism was not. The Church upheld order; Puritanism, disorder. The Church was identified with the State; Puritanism was a system of innovation. The Church was an old, familiar friend; might not Puritanism prove itself a bitter enemy! He could not forget the glory associated with the Catholic faith, and the long line of an illustrious priesthood, which stretched unbroken back to the Great High-Priest of Christianity." The ministry planted by Christ was a sweet rose, and so it continued for ages. "It was not for James to suffer it to be choked by the nettles of Protestantism." (pp. 393, 394.) Whether Mr. Oli-

ver, in all this, and much more to the same effect, has given a true account of King James, may admit of a question ; but one thing is certain, Mr. Oliver has here described himself. Here is the stand-point of this fair royal octavo of five hundred pages. It is inspired throughout by a hatred of Puritanism. It attempts to show that Massachusetts had its origin in a stupendous fraud, in the transfer of the Charter ; and that its whole subsequent history, its treatment of the native tribes, its intolerance, its schism, its sectarianism, its superstition, all illustrate the hypocrisy, chicanery, and rebellion to lawful authority, which form the essence and substance of Puritanism.

Mr. Oliver is not the first to walk in this path. Other writers in warm sympathy with the English Church have often taken the same ground. Our author handles his subject with marked ability, and — bating some instances of extreme severity — with more good-temper than might be expected from the strongly partisan side he espouses. Perhaps he will introduce a re-discussion of the merits of Puritanism. Something good might issue. If a love of our ancestors has led some to claim more than rightfully belongs to them, it is true, on the other hand, that no writer of eminence has been blind to most of the defects here “ set down in a note-book and conned by heart ” ; and no period of history, and no large class of men of past generations, will appear faultless, if judged by the standard of the present day. Our veneration for the Puritans does not include any admiration of their theology. We believe their theology was the cause of many defects in their character. We hardly approve the decision of a Premier of Great Britain, who said he never would appoint a Calvinist to office, because he had no confidence that his religion would make him honest ; and yet how recently and candidly has it been admitted, that Calvinism, by its leading dogmas, and by the shifts and expediences it resorts to, does violence to our native sense of honor and right ? It will be the work of our large reviews to follow the author of the “ Puritan Commonwealth ” step by step, to admit his censures where they are just, and to parry his hard blows where they should not fall. It is only our humble office to give this brief account of a work, which from beginning to end we have found extremely interesting.

*The Adventurer.* 3 vols. *The World.* 3 vols. Being Vols. 19 – 24 inclusive of the series of British Essayists. Boston: Little, Brown, & Co. 1856.

WE have before noticed this admirable library edition of the British Essayists. A little more than half of the series of thirty-eight volumes is now published. Besides the Essays which have immortalized one of the most remarkable periods of English literature, we have here prefaces, historical and biographical, — the whole presented in the best style of paper and binding of any similar publication.

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*Julian; or Scenes in Judea.* By WILLIAM WARE. Two volumes in one. Second edition. New York: C. S. Francis & Co. 1856.

AN old favorite is here reproduced in a new and more attractive form. Not appreciated at first so much as other writers who have more showy claims to popularity, the works of William Ware will be read long after most of the publications of the day are forgotten; nor will they cease to have admirers while there are those who love modest genius and a gentle purity of style. This is one of the best books for a parish or Sunday-school library, for although it is a work of fiction, by its truthful portraiture of the times of our Saviour it mingles instruction with entertainment.

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*A Physician's Vacation; or a Summer in Europe.* By WALTER CHANNING. Boston: Ticknor and Fields. 1856.

A CHATTY and pleasant book. We have followed the Doctor in every step of his rambles; and although the sights and wonders of his route are well known to all through countless books of travel, yet habits of careful observation, unfailing good-nature, and a frankness of utterance quite unsurpassed, have given new interest to old things.

*The Grounds and Objects of Religious Knowledge. A Series of Letters addressed to a Young Man in a State of Indecision.* By JOHN R. BEARD, D. D. London. 1856. 2 vols.

FROM the learned and indefatigable author we have received a copy of this work, for which we would return our grateful acknowledgments. The subjects treated are the foundation of religion in the soul of man; God, Christ, Retribution, Immortality, proved to be realities; the true idea of Inspiration, Revelation, Authority, Miracles, Sin, Atonement; the true character of the Gospels; the evidences of Christianity; the nature of faith, repentance, and conversion; grounds of acceptance with God, — the whole being written in a style of singular vivacity and clearness, and designed to meet the sceptical state of mind so natural to many thinking young men. As a specimen of our author's treatment of a subject, we may refer our readers to the article in this Journal entitled "The Comforter," which is taken from the second volume.

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*The Poetry of the East.* By WILLIAM ROUNSEVILLE ALGER. Boston: Whittemore, Niles, and Hall. 1856.

AT the close of the Introduction to these Specimens of Oriental Poetry, Mr. Alger refers to the attempt of the United States government to naturalize a tree of Palestine, called St. John's Bread, which blossoms twice a year, and "bears a ton of pods, full of sugar and wild-honey." In like manner, he says, the author of this book seeks to import into the West some specimens of the Thought, Sentiment, and Fancy of the East, whose treasures may sparkle with the splendor of imagination, and be "odorous with the fragrance of exquisite sensibility." A very worthy attempt, which all lovers of good letters should encourage; and if it should be thought that none of these thought-seeds can be quite so productive as the above-named tree-seed, the fact should not prevent us from acknowledging the industry with which Mr. Alger has labored in this import-department.

*Mormon Wives; a Narrative of Facts stranger than Fiction.* By METTA VICTORIA FULLER. New York: Derby and Jackson. 1856

THERE are no more facts in this book about Mormonism than one can find in any newspaper editorial. For the sake of a taking title, a romance has a brief preface and appendix referring to Utah and its strange domestic polity. This is all we get. We wish we had some full and exact knowledge on the subjects referred to.

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*The Rifle, Axe, and Saddle-bags, and Other Lectures.* By WILLIAM HENRY MILBURN. With a Portrait of the Author. New York: Derby and Jackson. 1856.

MANY of our readers have heard the lecture on *The Rifle, Axe, and Saddle-bags*, and remember that the author referred, by this concrete illustration, to the hunter, the woodman, and the pioneer Methodist preacher. In other words, the lecture is on border-life; and what was heard with interest will now be read with pleasure. The other lectures are three in number, — on *The Triumphs of Genius over Blindness*, on *Woman*, on *French Chivalry in the Southwest*. Mr. Milburn's high culture and fine literary taste give an interest to everything he publishes. It is but justice to him to say that this book is but a way-side excursion. His strength has been given to the business of preaching, in which he is eminent, and few have been heard in our pulpits with more interest than "the young blind preacher."

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*Kansas; its Interior and Exterior Life, including a Full View of its Settlement, Political History, Social Life, Climate, Soil, Productions, Scenery, &c.* By SARA T. L. ROBINSON. Boston: Crosby, Nichols, & Co. 1856.

MRS. ROBINSON is the wife of Governor Robinson of Kansas, and daughter of the late Hon. Myron Lawrence of Belchertown, Massachusetts. Her book is in the form of a journal of what she saw and heard in Kansas, from August, 1854, to this last September. It seems to have been written from a full knowledge of

events, and with good temper. It is altogether the best book on the subject that has yet been produced, and will hereafter be referred to as the authority of an eyewitness of the remarkable events that have distinguished the first years of that Territory. Though, as we infer from her book, holding a religious faith unlike that of Mr. Nute, we were pleased with the candor and kindness of her allusions to that gentleman. Thus, on page 60, she says : " We are glad he has come among us with his genial sympathies, his heart-warmth, his earnest ways, his outspoken words for truth, and his abiding love for freedom and the right. We need such manliness among us, in this new, unsettled state of things ; such men with unwearying confidence in God, and the humanity of men ; with whom the love for a distressed brother is more than one's faith in creeds, and whose faith is strong that in doing good to one's fellow we show our love to God."

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*David Copperfield.* By CHARLES DICKENS. With thirty-eight Illustrations. In Two Volumes. Philadelphia : T. B. Peterson. 1856.

A NEAT library edition of this, one of the best works of the immortal " Boz," has been much wanted. We thank the publisher for the pleasure of placing it on our shelves, and do most sincerely commend it to every lover of good paper and clear type.

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*Widdifield's New Cook-Book.* Philadelphia : T. B. Peterson. 1856.

IF any of our youthful readers should be meditating the mysteries of housekeeping, we can direct them to some hundred quotations from papers in all parts of the country, pronouncing this " the very best book on the subject ever published." We do not presume to say this on *our* authority ; but while we have no doubt that what everybody else says must have something in it, we can speak with more confidence of the admirable arrangement of the book, and especially of the large type that may delight the eyes of the young wife some sixty years hence.

*The Harmony of Ages. A Thesis on the Relations between the Conditions of Man and the Character of God.* By HIRAM PARKER, M. D. Boston: John P. Jewett & Co. 1856.

THIS is one of the many books which Dr. Edward Beecher's *Conflict of Ages* has called forth. Dr. Parker, a physician in Lowell, believes the theory of pre-existence to be "absurd and unjust"; and finds the "harmony" which he affirms, in the fact that man's responsibility is no greater than his knowledge and ability, though he has become "changed from a normal to an abnormal condition, in consequence of the tests established to change his responsibility from the claims of an automatic career, or from those of organism, to those of his Creator." Our readers will of course find out what this means before they accept or reject the proposition. Meanwhile, we can assure them that this book gives evidence of a good deal of thought, and of some honest effort to throw off the worst consequences of Calvinism.

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*The Torchlight: or, Through the Wood.* By HARRIET A. OLCOTT. Author of "Isora's Child." New York: Derby and Jackson. 1856.

No adventures by forest or flood are here related, but a story of every-day life, the scene of which is in New York and New Orleans. A young girl, thrown upon the world by the unfortunate disagreement of her parents, finds a husband whom she pronounces, in the final sentence of the book, to be a *torchlight* to her dark paths *through the wood*. Hence the title of a tale which, though well written, and breathing a good religious tone, lacks a spirited interest.

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*Seed-Grain for Thought and Discussion. A Compilation.* By MRS. ANNA C. LOWELL. Boston: Ticknor and Fields. 1856.

Two beautifully printed volumes, filled with short extracts from a wide circle of ethical writers, many of them aside from the beaten paths of readers, and all of them admirably chosen to "excite thought and discussion." Taken up in a thoughtful moment



of leisure, the eye will rest on some sentence which will answer the office asked for by the dying German poet, who said, "Refresh me with a good thought." Mrs. Lowell's name is the best assurance that the compilation is made with excellent judgment and taste, and purchasers of this work will get a whole library in two volumes.

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*"It is Never Too Late to Mend."* *A Matter of Fact Romance.*  
By CHARLES READE. Boston: Ticknor and Fields. 2 vols.

THIS story possesses a thrilling interest, and is replete with the best instruction. Not one half of the professedly religious books breathe so high an influence. The reader who craves strong excitement will find the prison scene equal to anything in Uncle Tom's Cabin. "Prisoners are a tabooed class in England, as are blacks in some few of the United States," says the writer, who shows that a "Legree" may be found in an English prison. It is one of the best books of the class which has appeared for a long time.

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*The History of the Reign of the Emperor Charles the Fifth.* By WILLIAM ROBERTSON, D. D. *With an Account of the Emperor's Life after his Abdication.* By WILLIAM H. PRESCOTT. In Three Volumes. Boston: Phillips, Sampson, & Co. 1857.

To the well-known and classic work of Dr. Robertson Mr. Prescott has added one hundred and eighty-three octavo pages, giving a minute and most interesting account of the life of Charles the Fifth after his retirement from the throne to the Spanish monastery in which he ended his days. In this portion of the Emperor's life, Dr. Robertson's work was singularly defective. Materials for elucidating that period have lately come into the hands of historians, and were the foundation of Stirling's "Cloister Life of Charles the Fifth." Prior to the publication of that work, Mr. Prescott had examined the original Spanish documents, having been led to a knowledge of them in the prosecution of his celebrated historical works. By a careful examination of these, aided by the labors of Mr. Stirling and others, Mr. Prescott has

supplied the deficiency of Robertson, and appended to that popular history four chapters which will hereafter constitute the most interesting portion of the history of the Emperor. The work is uniform with Mr. Prescott's other histories, is published in the handsome style of Phillips, Sampson, & Co's. books, and will doubtless be the only salable edition of Robertson's Charles the Fifth.

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*Science vs. Modern Spiritualism. A Treatise on Turning Tables, The Supernatural in General, and Spirits.* Translated from the French of COUNT AGÉNOR DE GASPARI, by E. W. ROBERT. With an Introduction by REV. ROBERT BAIRD, D. D. New York: Kiggins and Kellogg. 2 vols. 1857.

GASPARIN is an Evangelical pastor in Switzerland. His book is written in the popular French style, and is designed to develop the theory that some persons in certain conditions can send their will into other persons, and into tables and other material objects. Hence there is nothing supernatural in the phenomena of table-turning. The larger portion of the book is taken up in showing the absurdity of stories of pretended supernatural agency. In the recapitulation of a large number of such stories, the work is not without interest. And yet we find nothing in the whole treatise which should lead such a man as Dr. Baird to introduce it to American readers. The title, *Science vs. Modern Spiritualism*, first given in the American edition, is not well chosen. The work is anything but *scientific*. The Swiss pastor affirms continually that American Spiritualism is the offspring of American Unitarianism; he says it originated with Unitarianism, is chiefly patronized by Unitarians, is the Gospel according to Unitarians. Dr. Baird tells us he has had "many years' acquaintance" with M. Gasparin; can the Doctor tell us who made these representations abroad concerning American Unitarianism? We know who is responsible for aiding their circulation in this country.

*California, In-Doors and Out, or How we Farm, Mine, and Live in the Golden State.* By ELIZA W. FARNHAM. New York: Dix, Edwards, & Co. 1856.

Our readers may remember the interest that was felt six or seven years ago in the enterprise of Mrs. Farnham, who proposed to conduct a large company of young women to California, to help that then newly settled country in its first attempts at civilization. Only three out of two hundred who communicated with Mrs. Farnham accompanied her. We have here a full account of her adventures. The story would have had a little more novelty had it been published three or four years ago; but it is full of interest, and of evidences of the remarkably energetic and persevering character of the writer. In a clear and good style she tells us how she lived in her shanty, and what she saw at the mines. We have been particularly interested in her account of her excursion on the coast of California, where she assembled her travelling party in the hut they threw up for shelter, and entertained them by reading "the noble Sermon of Channing on 'The Church.'"

There are at all times missionaries we know not of.

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*Incidents of Travel and Adventure in the Far West, with Colonel Fremont's last Expedition.* By S. N. CARVALHO, Artist to the Expedition. New York: Derby and Jackson. 1857.

We suspect this book was not designed until after Colonel Fremont's nomination for the Presidency. The most instructive part of it relates to the Mormons of Utah, with whom the writer passed ten weeks. A large portion of the Mormons, he says, do not practise polygamy, and "are as much horrified at it as the most carefully educated in the enlightened circles of Europe and America." To the good order, kindness, outward respectability, and deep religious feeling of the mass of the seventy-five thousand Mormons he bears decided testimony, and believes them to be victims of the selfish arts of a few designing men.

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With reference to the coming holidays, many books for chil-

dren have recently been published. C. S. Francis & Co., New York, have issued *Tales from Saxon History*, by EMILY TAYLOR, in admirable style, illustrated by superior engravings. In similar style the same publishers have sent out *Stories of the Canadian Forest*, by MRS. TRAILL. Of both of these books we can speak with great confidence in recommending them to parents. Brown, Bazin, & Co. have published *Now or Never, or the Adventures of Bobby Bright*, by OLIVER OPTIC, who seems to be proficient in the art of interesting children. A little boy, eight years old, who reads many books, says of this, "It is a first-rate story, one of the best I ever read." We think he is right.

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HARPER'S PUBLICATIONS. — The following works, issued during the last quarter by the Messrs. Harper of New York, have been laid upon our table: —

*The Harpers' Monthly Story-Book*, prepared by Jacob Abbott, justly a great favorite in a thousand households.

*The Harpers' Magazine*, which shows no falling off in the ability and singular variety of its contents; we wish that the wise and liberal article on "Lectures and Lecturing," in the December number, could be copied into all newspapers.

*A Child's History of Rome*. By JOHN BONNER. Two volumes, 16mo, with numerous illustrations, — the whole designed to explain in simple language and attractive style the legends and leading events in Roman history; an excellent book.

*Lake Ngami, or Explorations and Discoveries in Southwestern Africa*. By CHARLES JOHN ANDERSON. A narrative of two pedestrian tours in 1850 and 1854, throwing a deeply interesting light upon regions little known, and giving more information than any other similar work relating to the natural history of the country visited. It is full of thrilling adventures.

*Harpers' School History, containing a Narrative of the General Course of History from the Earliest Periods to the Establishment of the American Constitution, with Questions for the Use of Schools, and one hundred and fifty Maps and Engravings*. By JACOB ABBOTT. Well calculated in design to give the beginner a bird's-eye view of the field which History surveys, but bearing many marks of haste in its preparation.

*The American Poulterer's Companion.* By C. N. BEMENT. With one hundred and twenty Illustrations on wood and stone. A complete encyclopædia of everything pertaining to all kinds of poultry and fowl, their food, diseases, to poultry-houses, &c., and showing how a humble source of profit, which yet has a capital in the aggregate in this country of twenty millions of dollars, may be managed to much greater advantage.

*Rome, Christian and Papal. Sketches of its Religious Monuments and Ecclesiastical Hierarchy.* By L. DE SANCTIS, D.D., — who is a convert to the Protestant faith, and who, in a series of twenty letters, aided by nearly as many engravings, gives a vast deal of information relating to the present ecclesiastical customs, ceremonies, pretensions, and frauds of the Papal Church in Rome.

*Beaumarchais and his Times. Sketches of French Society in the Eighteenth Century.* By LOUIS DE LOMÉNIE. Translated by HENRY S. EDWARDS. One of those deeply interesting glimpses behind the scenes of public life, which are furnished by private memoirs. The story of Beaumarchais's immense loans to the United States will be new to most readers.

*Westward Empire, or the Great Drama of Human Progress.* By E. L. MAGOON, — who divides the world into four ages, that of Pericles, of Augustus, of Leo Tenth, of Washington, and examines the literature, art, science, and religion of each period, — an ambitious attempt, with unsatisfactory generalizations.

*New Granada: Twenty Months in the Andes.* By ISAAC F. HOLTON, Professor of Chemistry and Natural History in Middlebury College, — who, for the sake of examining the natural history of a region little known to science, has made a thorough exploration of a country to which political causes will soon attach great importance, and who gives us, in this noble octavo volume, accompanied by maps, plans of cities, and thirty illustrations, the fullest and most recent information.

*The History of Henry Fourth, King of France.* By JOHN S. C. ABBOTT. *The Little Learner Learning about Common Things.* By JACOB ABBOTT. *Old Whitey's Christmas Trot: a Story for the Holidays.* By A. OAKLEY HALL. — All three of these are books for children and youth, got up in the attractive style of

## 270 RECORD OF EVENTS AND GENERAL INTELLIGENCE.

the publishers, and mingle instruction with pleasure. The second, particularly, is well calculated to make children think.

\*.\* To all their other publications, the Harpers propose to add a weekly newspaper, called *Harpers' Weekly Journal of Civilization*, the first number to be issued January 3d, 1857. They announce their intention to make it the best family newspaper in the world. It will be published every Saturday, at two dollars and a half per annum, in advance.

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## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

SEPTEMBER 1, 1856. — The Unitarian Church Association of Maine held its annual meeting in Portland. Sermons were preached by Rev. A. D. Wheeler, of Brunswick, and Rev. J. T. G. Nichols, of Saco.

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SEPTEMBER 10. — Rev. Courtland Y. De Normandie was installed pastor of the Unitarian Society in Fairhaven, Mass. Sermon by Rev. Dr. Hall, of Providence, R. I.

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SEPTEMBER 11. — The Plymouth County Sunday School held its annual meeting in Hingham.

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SEPTEMBER 26. — The new Unitarian Church in Lockport, Illinois, was dedicated to the use of public worship. Sermon by Rev. Dr. Eliot, of St. Louis.

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OCTOBER 1. — Rev. Edward Everett Hale was installed pastor of the South Congregational Church in Boston. Sermon by Rev. Dr. Huntington, of Harvard College.

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OCTOBER 6. — Rev. Frederic H. Hedge, D. D. commenced his

**RECORD OF EVENTS AND GENERAL INTELLIGENCE. 271**

services as pastor of the First Congregational Church in Brookline.

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**OCTOBER 8.**—The North Middlesex Sunday-School Society held its semiannual meeting at Groton. A sermon was preached by Rev. W. L. Gage, of Manchester, N. H.

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**OCTOBER 9.**—The Middlesex Sunday-School Society held its semiannual meeting in Woburn. Sermon by Rev. Dr. Stebbins, late of Meadville.

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**OCTOBER 26.**—The new house of worship erected for the use of the Unitarians in Lancaster, N. H. was dedicated. Sermon by Rev. Dr. Briggs, of Salem.

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**OCTOBER 29.**—The Sunday-School Society held its annual meeting in Salem. Sermon by Rev. George E. Ellis, of Charlestown.

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**OCTOBER 30.**—There was a celebration this day, in Northborough, of the fortieth anniversary of the ordination of Rev. Dr. Allen as pastor of the Unitarian Society in that place.

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**NOVEMBER 6.**—Mr. George Bradford was ordained pastor of the Unitarian Church and Society in Watertown. Sermon by Rev. Dr. Gannett, of Boston.

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**NOVEMBER 6.**—Rev. Thomas S. Lathrop was installed pastor of the Unitarian Church and Society in Walpole, N. H. Sermon by Rev. J. F. Clarke, of Boston.

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**NOVEMBER 12.**—Rev. Frederic Hinckley, late of Hartford, Ct., was installed pastor of the First Unitarian Church in Lowell. Sermon by Rev. Dr. Hedge, of Brookline.

**NOVEMBER 27.** — The new and costly church of the Unitarian Society in Keokuk, Iowa, was this day dedicated to the worship of one God the Father. Sermon by Rev. Dr. Eliot, of St. Louis.

\*\*\* It gives us great pleasure to hear of the satisfactory impression made upon all the friends of the Meadville School by the access to it of the new President, Rev. Oliver Stearns. With a united, genial, and hopeful spirit, the students have given a warm welcome to the head of the Institution, whose relation to it appears to be full of promise; and we are glad to know that Mr. Stearns finds his situation and duties more satisfactory than he had anticipated.

**THE PROPOSED NEW PAPER.** — At the time of writing this, no arrangement has been completed for issuing the new denominational organ to which reference has frequently been made. Unexpected difficulties have sprung up, nor does there seem at present any immediate prospect of removing them.

## ACKNOWLEDGMENTS.

**DURING** the months of September, October, and November the following sums have been received: —

From Dr. Farley's Society in Brooklyn, N. Y., for the		
Kansas Church (received July 15), . . . . .		\$ 597.63
Sept. 1.	From sale of books at office, . . . . .	1.97
" "	" Mr. Morison's Society, Milton, for	
	Church in Lancaster, N. H., . . . . .	50.00
" "	" Mr. Longfellow's Society, Brooklyn,	
	N. Y., for Kansas Church, . . . . .	100.00
" 6.	Quarterly Journals, . . . . .	4.00
" "	Sale of books, . . . . .	16.97
" 11.	Quarterly Journal, . . . . .	1.00
" 13.	Books at office, . . . . .	12.45
" "	" in Calais, Me., . . . . .	11.40
" 19.	Books at office, . . . . .	1.45



# ACKNOWLEDGMENTS.

278

Sept.	20.	Books at office, . . . . .	\$ 11.42
"	"	Quarterly Journals, . . . . .	4.00
"	22.	From a Friend, for Mr. Nute, . . . . .	5.00
"	23.	" Mr. Eben Conant, for Life-membership, . . . . .	30.00
"	"	Quarterly Journals in Westford, . . . . .	14.22
"	24.	Quarterly Journal, . . . . .	1.00
"	25.	Books at office, . . . . .	1.50
"	27.	" " . . . . .	5.50
"	29.	" " . . . . .	4.66
"	"	Quarterly Journals, . . . . .	2.00
"	30.	" " . . . . .	2.00
Oct.	2.	Quarterly Journals in Chicopee, . . . . .	12.00
"	3.	From Western Conference, for Quarterly Journals, . . . . .	89.00
"	4.	From Hapgood Wright, Esq., Lowell, . . . . .	5.00
"	"	" Isaac Hinckley, " " . . . . .	4.00
"	"	" William G. Wise, " " . . . . .	2.00
"	"	" J. B. McAlvin, " " . . . . .	2.00
"	4.	Quarterly Journals, . . . . .	14.00
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**CONTENTS.**

	PAGE		PAGE
Introduction by		Memoirs of H.rotter.	165
John H. West	77	Mr. Joseph's and Mrs. C. C.	
History of the Unitarian Church		in the	166
By Rev. C. H. A.		Introduction to the	172
Unitarian Church	80	Unitarian Church	175
Unitarian Church in the		Unitarian Church	176
Unitarian Church in the		Unitarian Church	177
Unitarian Church in the		Unitarian Church	178
Unitarian Church in the		Unitarian Church	179
Unitarian Church in the		Unitarian Church	180
Unitarian Church in the		Unitarian Church	181
Unitarian Church in the		Unitarian Church	182
Unitarian Church in the		Unitarian Church	183
Unitarian Church in the		Unitarian Church	184
Unitarian Church in the		Unitarian Church	185
Unitarian Church in the		Unitarian Church	186
Unitarian Church in the		Unitarian Church	187
Unitarian Church in the		Unitarian Church	188
Unitarian Church in the		Unitarian Church	189
Unitarian Church in the		Unitarian Church	190
Unitarian Church in the		Unitarian Church	191
Unitarian Church in the		Unitarian Church	192
Unitarian Church in the		Unitarian Church	193
Unitarian Church in the		Unitarian Church	194
Unitarian Church in the		Unitarian Church	195
Unitarian Church in the		Unitarian Church	196
Unitarian Church in the		Unitarian Church	197
Unitarian Church in the		Unitarian Church	198
Unitarian Church in the		Unitarian Church	199
Unitarian Church in the		Unitarian Church	200

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THE  
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No. 3.

RESURRECTION OF THE FLESH.

BY REV. WILLIAM R. ALGER.

A DOCTRINE widely prevalent asserts that the same material bodies occupied by men in this world are to be restored to them for eternity in the day of judgment. At the termination of this probationary epoch, it is thought, Christ will appear with an army of angels in the clouds of heaven, and set up his tribunal on the earth. The light of his advancing countenance will be the long-awaited Aurora of the Grave. All the souls of men will be summoned from their tarrying-places, whether in heaven, or hell, or purgatory, or the sepulchre; the fleshly tabernacles they formerly inhabited will be recreated, a strong necromancy making the rooty and grave-floored earth give up its dust of ruined humanity, and moulding it to the identical shapes it formerly composed; each soul will enter its familiar old house in company with which its sins were once committed; the books will be opened and judgment will be passed; then

the accepted will be removed to heaven, and the rejected to hell, both to remain clothed with those same material bodies for ever, — the former in celestial bliss, the latter in infernal torture.

In the present dissertation we propose to exhibit the sources, trace the developments, explain the variations, and discuss the merits of this doctrine.

The first appearance of this notion of a bodily restoration which occurs in the history of opinions is among the ancient Hindus. With them it appears as a part of a vast conception, embracing the whole universe in an endless series of total growths, decays, and exact restorations. In the beginning the Supreme Being is one and alone. He thinks to himself, "I will become many." Straightway the multiform creation germinates forth, and all beings live. Then for an inconceivable period, a length of time commensurate with the existence of Brahma, the Demiurgus, the successive generations flourish and sink. At the end of this period all forms of matter, all creatures, sages and gods, fall back into the Universal Source whence they arose. Again the Supreme Being is one and alone. After an interval the same causes produce the same effects, and all things will recur exactly as they were before.\*

We find this theory sung by some of the Oriental poets. It is thus stated by a Persian writer : —

"Every external form of things, and every object which disappeared,  
Remains stored up in the storehouse of fate ;  
When the system of the heavens returns to its former order,  
God, the All-Just, will bring them forth from the veil of mystery." \*

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\* Lectures on the Hindus, by H. H. Wilson, pp. 53 – 56. Oxford, 1840.

† The Dabistán, Vol. III. p. 169.



The same general conception, in a modified form, was held by the Stoics of later Greece, who doubtless borrowed it from the East, and who carried it out in greater detail. "God is an artistic fire, out of which the cosmopœia issues." This fire proceeds in a certain fixed course, in obedience to a fixed law, passing through certain intermediate gradations and established periods, until it ultimately returns into itself, and closes with a universal conflagration. It is to this catastrophe reference is made in the following passage of Epictetus: "Some say that when Zeus is left alone at the time of the Conflagration, he is solitary, and bewails himself that he has no company." \* The Stoics supposed each succeeding formation to be perfectly like the preceding. Every smallest particular that happens now has happened exactly so a thousand times before, and will a thousand times again. This view they connected with astronomical calculations, making the burning and recreating of the world coincide with the same position of the stars at which it previously occurred.† This they called the restoration of all things. The idea of these enormous revolving identical epochs — Day of Brahm, Cycle of the Stoics, or Great Year of Plato — is a physical fatalism, effecting a universal resurrection of the past, by reproducing it over and over for ever.

Humboldt seems more than inclined to adopt the same thought. "In submitting," he says, "physical phenomena and historical events to the exercise of the reflective faculty, and in ascending to their causes by reasoning, we become more and more penetrated by that ancient belief, that the forces inherent in matter, and those regulating the moral

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\* Epictetus, Lib. III. cap. 13.

† Ritter's Hist. of An. Phil., Lib. XI. cap. 4.

world, exert their action under the presence of a primordial necessity, and according to movements periodically renewed." The wise man of old said, "The thing that hath been, it is that which shall be ; and that which is done, is that which shall be done, and there is no new thing under the sun." The conception of the destinies of the universe as a circle returning for ever into itself, is an artifice on which the thinking mind early seizes, to evade the problem that is too mighty for its feeble powers. We cannot comprehend and master satisfactorily the eternal duration of one visible order, the incessant rolling on of races and stars : —

" And doth creation's tide for ever flow,  
Nor ebb with like destruction ? World on world  
Are they for ever heaping up, and still  
The mighty measure never, never full ? "

And so, when the contemplation of the staggering infinity threatens to crush the brain, we turn away and find relief in the view of a periodical revolution, wherein all comes to an end from time to time, and takes a fresh start. It would be wiser for us simply to resign the problem as too great for our present powers. For the conception to which we have recourse is evidently a mere conceit of imagination, without scientific basis or philosophical confirmation.

The doctrine of a bodily resurrection, resting on wholly different ground, again emerges upon our attention in the Zoroastrian faith of Persia. The good Ormuzd created men to be pure and happy, and to pass to a heavenly immortality. The evil Ahriman insinuated his corruptions among them, broke their primal destiny, and brought death upon them, dooming their material frames to loathsome dissolution, their unclothed spirits to a painful abode in hell. Meanwhile, the war between the Light-God and the Gloom-

Fiend rages fluctuatingly. But at last the Good One shall prevail, and the Bad One sink in discomfiture, and all his evil deeds be neutralized and undone, and the benignant arrangements decreed at first be restored. Then all souls shall be redeemed from hell, and their bodies be rebuilt from their scattered atoms, and clothed upon them again.\* This resurrection is not the consequence of any fixed laws or fate, nor is it an arbitrary miracle. It is simply the restoration by Ormuzd of the original intention which Ahri-man had temporarily marred and defeated. Ormuzd did not mean that men should be disembodied and thrust down into a torture-world of souls. Therefore, on securing complete supremacy, he at once restored to them all that his Adversary had taken from them, and placed them again in the position in which he first created them. This is the great bodily resurrection, as it is still understood and looked for by the Parsees.

The whole system of views out of which it springs, and with which it is interwrought, is a fanciful mythology, based on gratuitous assumptions, or at most on a crude glance at mere appearances. The hypothesis that the creation is the scene of a drawn battle between two hostile beings, a Deity and a Devil, can face neither the scrutiny of science, nor the test of morals, nor the logic of reason ; and it has long since been driven from the arena of earnest thought. On this theory it follows that death is a violent curse and discord, maliciously forced in afterwards to deform and spoil the beauty and melody of a perfect original creation. Now, as Bretschneider well says, "the belief that death is an evil, a punishment for sin, can arise only in a dualistic system."

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\* Frazer's History of Persia, Chap. IV.; Baur's Symbolik und Mythologie, Zweiter Theil, Zweiter Abschnitt, drittes Cap., Seiten 394 - 404.

tained by early Christianity was that of the bodily resurrection. In the New Testament itself there are seeming references to this doctrine. We shall soon recur to these. The phrase "resurrection of the body" does not occur in the Scriptures. Neither is it found in any public creed whatever among Christians until the fourth century.\* But these admissions by no means prove that the doctrine was not believed from the earliest days of Christianity. The fact is, it was the same with this doctrine as with the doctrine of the descent of Christ into Hades,—it was not for a long time called in question at all. It was not defined, discriminated, lifted up on the symbols of the Church, because that was not called for. As soon as the doctrine came into dispute, it was vehemently and all but unanimously affirmed, and found an emphatic place in every creed. Whenever the doctrine of a bodily resurrection has been denied, that denial has been instantly stigmatized as heresy and schism, even from the days of "Hymeneus and Philetas, who concerning the truth erred, saying that the resurrection was past already." The uniform orthodox doctrine of the Christian Church has always been, that in the last day the identical fleshly bodies formerly inhabited by men shall be raised from the earth, sea, and air, and given to them again to be everlastingly assumed. The scattered exceptions to the believers in this doctrine have been few, and have ever been styled heretics by their contemporaries.

Any one who will glance over the writings of the Fathers with reference to this subject will find the foregoing statements amply confirmed.† Justin Martyr wrote a treatise

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\* Dr. Sykes's Inquiry when the Article of the Resurrection of the Body or Flesh was first introduced into the Public Creeds.

† Mosheim's Dissertation, "De Resurrectione Mortuorum."

tise on the Resurrection, a fragment of which is still extant. Athenagoras has left us an extremely elaborate and able discussion of the whole doctrine, in a separate work. Tertullian is author of a famous book on the subject, entitled, "Concerning the Resurrection of the Flesh," in which he says, "The teeth are providentially made eternal to serve as the seeds of the resurrection." (!) Chrysostom has written fully upon it in two of his eloquent homilies. All these, in company indeed with the common body of their contemporaries, unequivocally teach a carnal resurrection with the grossest details. Augustine says: "Every man's body, howsoever dispersed here, shall be restored perfect in the resurrection. Every body shall be complete in quantity and quality. As many hairs as have been shaved off, or nails cut, shall not return in such enormous quantities to deform their original places; but neither shall they perish; they shall return into the body into that substance from which they grew." \* As if *that* would not cause any deformity! †

In the seventh century Mohammed flourished. His doctrinal system, it is well known, was drawn indiscriminately from many sources, and mixed with additions and colors of his own. Finding the dogma of a general bodily resurrection already prevailing among the Parsees, the Jews, and the Christians, and perceiving, too, how well adapted for purposes of vivid representation and practical effect it was, — or perhaps really believing it himself, — the Arabian prophet engrafted this article into the creed of his followers. It has ever been with them, and is still, a foremost and controlling article of faith, — an article for the

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\* De Civ. Dei, Lib. XXII. cap. 19, 20.

† See the strange speculations of Opitz in his work "De Stature et Ætate Resurgentium."

most part held in its literal sense, although there is a powerful sect which spiritualizes the whole conception, turning all its details into allegories and images. But this view is not the original nor the orthodox view.

The subject of the resurrection was a prominent theme in the theology of the Middle Age. Only here and there a dissenting voice was raised against the doctrine in its strict physical form. The great body of the Scholastics stood stanchly by it. In defence and support of the Church thesis they brought all the quirks and quiddities of their subtile dialectics. As we take down their ponderous tomes from their neglected shelves, and turn over the dusty, faded old leaves, we find chapter and chapter in many a formidable folio occupied with grave discussions, carried on in acute logical terminology, of questions like these: "Will the resurrection be natural or miraculous?" "Will each one's hairs and nails all be restored to him in the resurrection?" "When bodies are raised, will each soul spontaneously know its own, and enter it; or will the power of God distribute them as they belong?" "Will the deformities and scars of our present bodies be retained in the resurrection?" "Will all rise of the same age?" "Will all have one size and one sex?"\* And so on with hundreds of kindred questions. For instance, Thomas Aquinas contended "that no other substance would rise from the grave except that which belonged to the individual in the moment of death."† What dire prospects this proposition must conjure up before many minds! If one chance to grow prodigiously obese before death, he must lug that enormous corporeity wearily about

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\* *Summa Theologia Thomæ Aquinatis, Tertia Pars, Supplementum, Quæstiones 79 - 87.*

† *Hagenbach's Dogmengeschichte, sect. 204.*

for ever ; but if he happen to die when wasted, he must then flit through eternity as a skeleton ! Those who have had the misfortune to be amputated of legs or arms must appear on the resurrection stage *without* those very convenient appendages ! There will still be need of hospitals for the battered veterans of Chelsea and Greenwich, mutilated heroes, pensioned relics of deck and field ! Then in the resurrection the renowned

“ Mynheer von Clam,  
Richest merchant in Rotterdam,”

will again have occasion for the services of the “ patent cork-leg manufacturer,” though it is hardly to be presumed he will accept another *unstoppable* one like that which led him so fearful a race through the poet’s verses !

The Manichæans denied a bodily resurrection. In this all the sects theologically allied to them, who have appeared in ecclesiastical history, — for instance, the Cathari, — have agreed. There have also been a few individual Christian teachers in every century who have assailed the doctrine. But, as already declared, it has uniformly been the firm doctrine of the Church, and of all who acknowledged her authority. The old dogma still remains in the creeds of the recognized churches, Papal, Greek, and Protestant. It has been terribly shattered by the attacks of reason and of progressive science. It lingers in the minds of most people only as a dead letter. But all the earnest conservative theologians yet cling to it in its unmitigated grossness, with unrelaxing severity. We hear it in practical discourses from the pulpit, and read it in doctrinal treatises, as offensively proclaimed now as ever. Indeed, it is an essential part of the compact system of the ruling theology, and cannot be taken out without loosening the whole dogmatic

others will ever, even temporarily, reassume *their* cast-off forms.

We maintain, that the Christian Scriptures do not in a single passage teach the popular doctrine of the resurrection of the body. Every text in the New Testament finds its full and satisfactory explanation without implying that dogma at all. In the first place, it is undeniably implied throughout the New Testament that the soul does not perish with the body. It also appears, in the next place, from numerous explicit passages, that the New Testament authors, in common with their countrymen, supposed the souls of the departed to be gathered and tarrying in what the Church calls the Intermediate State, the obscure underworld. Down in this subterranean realm they were imagined to be awaiting the advent of the Messiah to release them. Now we submit that every requirement of the doctrine of the resurrection as it is stated or hinted in the New Testament is fully met by the simple ascension of this congregation of souls from the vaults of Sheol to the light of the upper earth, there to be judged, and then some to be sent up to heaven, some sent back to their prison. For, let it be carefully observed, there is not one text in the New Testament, as before stated, which speaks of the resurrection of the "body" or of the "flesh." The expression is simply the resurrection of "the dead," or of "them that slept." The resurrection of souls from the under-world meets every requirement of the New Testament phraseology, and is, as we profoundly believe, the genuine meaning of that phraseology. If by "the dead" was meant "the bodies," why are we not told so? Locke, in the Third Letter of his controversy with the Bishop of Worcester on this subject, very pointedly shows the absurdity of a literal interpretation of the words, "All that are in their graves shall hear my voice



and shall come forth." Nothing can come out of the grave except what is in it. And there are no souls in the grave; they are in the separate state. And there are no bodies in millions of graves; they long ago, even to the last grain of dust, entered into the circulations of the material system. "Coming forth from their graves unto the resurrection," either denotes the rising of souls from the under-world, or else its meaning is utterly incredible. At all events, nothing is said about any resurrection of the body; that is a matter of arbitrary inference.

The most cogent proof of our position that the New Testament does not teach the resurrection of the same body that is buried in the grave, is furnished by the celebrated passage in Paul's Epistle to the Corinthians. The Apostle's premises, reasoning, and conclusion are as follows. "Christ is risen from the dead, become the first-fruits of them that slept." That is to say, all who have died except Christ are still tarrying in the great receptacle of souls under the earth. As the first-fruits go before the harvest, so the solitary risen Christ is the forerunner to the general resurrection to follow. "But some one will say, How are the dead raised up? and with what body do they come?" Mark the Apostle's reply, and it will appear inexplicable how any one can consider him as arguing for the resurrection of the identical body that was laid in the grave, particle for particle. "Thou fool! that which thou sowest, thou sowest not that body that shall be, but naked grain, and God giveth it a body as it hath pleased him." "There are celestial bodies, and terrestrial bodies"; "there is a natural body, and there is a spiritual body"; "the first man is of the earth, earthy; the second man is the Lord from heaven"; "flesh and blood cannot inherit the kingdom of God"; "we shall all be changed," and "bear the image of the heavenly,

as we have borne the image of the earthly." The analogy which has been so strangely perverted by most commentators is used by Paul thus. The germ which was to spring up to a new life, clothed with a new body, was not any part of the fleshly body buried in the grave, but was the *soul itself*, once contained in the old body, but released from its hull in the grave and preserved in the under-world until Christ shall call it forth to be invested with a "glorious," "powerful," "spiritual," "incorruptible" body. When a grain of wheat is sown, that is not the body that shall be; but the mysterious principle of life, latent in the germ of the seed, springs up and puts on its body fashioned appropriately for it. So, according to Paul's conception, when a man is buried, the material corpse is not the resurrection body that shall be; but the living soul which occupied it is the germ that shall put on a new body of immortality when the spring-tide of Christ's coming draws the buried treasures of Hades up to the light of Heaven. That this is the real meaning of Paul's language we have not the least shadow of doubt.

A species of proof which has been much used by the advocates of the dogma of a bodily resurrection is the argument from analogy. The intimate connection of human feeling and fancy with the changing phenomena of Nature's seasons would naturally suggest to a pensive mind the idea, Why, since she has her annual resurrection, may not humanity some time have one? And what first arose as a poetic conceit or stray thought, and was expressed in glowing metaphors, might by an easy process pass abroad and harden into a prosaic proposition or dogmatic formula.

" O soul of the spring-time, now let us behold  
The stone from the mouth of the Sepulchre rolled,  
And Nature rise up from her death's damp mould.

Let our faith, which in darkness and coldness has lain,  
Revive with the warmth and the brightness again,  
And in blooming of flower and budding of tree  
The symbols and types of our destiny see."

Standing by the graves of our loved and lost ones, our inmost souls yearn over the very dust in which their hallowed forms repose. We feel that they *must* come back, we *must* be restored to each other as we were before. Listening to the returned birds whose warble fills the woods once more, gazing around on the verdant and flowery forms of renewed life, that clothe the landscape over again, we eagerly snatch at every apparent emblem or prophetic analogy that answers to our fond imagination and desiring dream. Sentiment and fancy, especially when stimulated by love and grief, and roving in the realms of reverie, free from the cold guidance and sharp check of literal fact and severe logic, are poor analysts, and then we easily confuse things distinct and wander to conclusions philosophy will not warrant. Before building a dogmatic doctrine on analogies, we must study those analogies with careful discrimination, and see what they really are, and to what they do really lead. There is often an immense difference between the first appearance to a hasty observer and the final reality to a profound student. Let us then scrutinize a little more closely those seeming analogies which, to borrow a happy expression from Flügge, have made "Resurrection a younger sister of Immortality."

Nature, the old, eternal snake, comes out afresh every year in a new shining skin. What then? Of course this emblem is no proof of any doctrine concerning the fate of man. But waiving that, what would the legitimate correspondence to it be for man? Why, that humanity should exhibit the fresh specimens of her living handiwork in

every new generation. And that is done. Nature does not reproduce before us each spring the very flowers that perished the previous winter: she makes new ones like them. It is not a resurrection of the old, it is a growth of the new. The passage of the worm from its slug to its chrysalis state is surely no symbol of a bodily resurrection, but rather of a bodily emancipation, not resuming a deserted dead body, but assuming a new live one. Does the butterfly ever come back to put on the *exuviae* that have perished in the ground? The law of all life is progress, not return; ascent through future developments, not descent through the stages already traversed.

“ The herb is born anew out of a seed,  
Not raised out of a bony skeleton.  
What tree is man the seed of? Of a soul.”

Sir Thomas Browne, after others, argues for the restoration of man's body from the grave, from the fancied analogy of the palingenesis or resurrection of vegetables which the magicians of the antique East and the mystic chemists of the Middle Age boasted of effecting. He having asserted in his “Religion of a Physician,” that “experience can from the ashes of a plant revive the plant, and from its cinders recall it into its stalk and leaves again,” Dr. Henry Power wrote beseeching “an experimental eviction of so high and noble a piece of chymistry, the reindividuality of an incinerated plant.” We are not informed that Sir Thomas ever granted him the sight. Of this beautiful error, this exquisite superstition, which undoubtedly arose from the crystallizations of certain salts in arborescent forms which suddenly surprised the early alchemists in some of their experiments, we have the following account in D'Israeli's “Curiosities of Literature”: “The semina of resurrection are concealed in extinct bodies, as in the blood of man. The ashes of

roses will again revive into roses, though smaller and paler than if they had been planted; unsubstantial and unodoriferous, they are not roses which grew on rose-trees, but their delicate apparitions; and, like apparitions, they are seen but for a moment. This magical phoenix lies thus concealed in its cold ashes till the presence of a certain chemical heat produces its resurrection." Any refutation of this now would be considered childish. Upon the whole, then, while recurrent spring, bringing in the great Easter of the year, typifies to us indeed abundantly the development of new life, the growth of new bodies out of the old and decayed, but nowhere hints at the gathering up and wearing again of the dusty sloughs and rotted foliage of the past, let men cease to talk of there being any natural analogies to the ecclesiastical dogma of the resurrection of the flesh. The teaching of nature finds a truer utterance in the words of Æschylus: "There is no resurrection for him who is once dead." \*

The supporters of this doctrine of the resurrection of the body have always disingenuously evaded the burden of proof thrown upon them, by retreating beneath loud assertions of God's power. From the earliest dawn of the hypothesis to the present time, every perplexity arising from it, every objection brought against it, every absurdity shown to be involved in it, has been met and confidently rebutted with declarations of God's abundant power to effect a physical resurrection, or to do anything else he pleases, however impossible it may appear to us. Now it is true the power of God is competent to innumerable things utterly beyond our skill, knowledge, or conception. Nevertheless, there is a province within which our reason can judge of probabilities, and can, if not absolutely grasp infallible truth, at least

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\* *Eumenides*, l. 648, Oxford edition.

reach satisfactory convictions. God is able to restore the vast coal deposits of the earth, and the ashes of all the fuel ever burnt, to their original condition, when they covered the world with dense forests of ferns ; but we have no reason to believe he will do it. The truth or falsity of the popular theory of the resurrection is not at all a question of God's power, but is simply a question of God's will. A Jewish Rabbin relates the following conversation, as exultingly as if the quibbling evasion on which it turns positively settled the question itself, which in fact it does not approach. A Sadducee says, "The resurrection of the dead is a fable ; the dry, scattered dust cannot live again." A by-standing Pharisee makes this reply : "There were in a city two artists ; one made vases of water, the other made them of clay : which was the more wondrous artist ?" The Sadducee answered, "The former." The Pharisee rejoins, "Cannot God, then, who formed man of water (*gutta seminis humidæ*) much more re-form him of clay ?" Such a method of reasoning is an irrelevant impertinence. God can call Nebuchadnezzar from his long rest, and seat him on his old throne again to-morrow. What an absurdity to infer that therefore he will do it ! God can give us wings upon our bodies, and enable us to fly on an exploring trip among the planets. Will he do it ? The question, we repeat, is not whether God has the power to raise our dead bodies, but whether he has the will. To that question, — since, as we have already seen, he has sent us no miraculous revelation replying to it, — we can only find an answer by tracing the indications of his intentions contained in reason, morals, and nature.

One of the foremost arguments urged by the Fathers for the resurrection was its supposed necessity for a just and complete judgment. The body was involved and instru-

mental in all the sins of the man ; it must therefore bear part in his punishment. The Rabbins tell this allegory : " In the day of judgment the body will say, The soul alone is to blame ; since it left me, I have lain like a stone in the grave. The soul will retort, The body alone is sinful ; since released from it, I fly through the air like a bird. The Judge will interpose with this myth : A king once had a beautiful garden full of early fruits. A lame man and a blind man were in it. Said the lame man to the blind man, Let me mount upon your shoulders, and pluck the fruit, and we will divide it. The king accused them of theft, but they severally replied, the lame man, How could I reach it? the blind man, How could I see it? The king ordered the lame man to be placed upon the back of the blind man, and in this position had them both scourged. So God in the day of judgment will replace the soul in the body, and hurl them both into hell together." There is a queer tradition among the Mohammedans implying, singularly enough, the same general thought. The Prophet's uncle, Hamzah, having been slain by Hind, daughter of Atabah, the cursed woman cut out his liver and gnawed it with fiendish joy ; but lest any of it should become incorporated with her system and go to hell, the Most High made it as hard as a stone ; and when she threw it on the ground, an angel restored it to its original nature and place, in the body of the martyred hero, that lion of God.

The Roman Catholic Church indorses the representation that the body must be raised to be punished. In the Catechism of the Council of Trent, which is an authoritative exposition of Romanist theology, we read that the " identical body " shall be restored, though " without deformities or superfluities " ; restored that " as it was a partner in the man's deeds, so it may be a partner in his punishments."

The same Catechism also gives in this connection the reason why a general judgment is necessary after each individual has been judged at his death, namely, this : that they may be punished for the evil which has resulted in the world since they died, from the evil they did in the world while they lived ! Is it not astonishing how these theologians find out so much ? A living Presbyterian divine of note says : "The bodies of the damned in the resurrection shall be fit dwellings for their vile minds. With all those fearful and horrid expressions which every base and malignant passion wakes up in the human countenance stamped upon it for eternity, and burnt in by the flaming fury of their own terrific wickedness, they will be condemned to look upon their own deformity and to feel their fitting doom." It is therefore urged that the body must be raised to suffer the just penalty of the sins man committed while occupying it. Is it not an absurdity to affirm that nerves and blood, flesh and bones, are responsible, guilty, must be punished ? Tucker, in his "Light of Nature Pursued," says : "The vulgar notion of a resurrection in the same form and substance we carry about at present, because the body being partaker in the deed ought to share in the reward, as well requires a resurrection of the sword a man murders with, or the bank-note he gives to charitable uses." We suppose an intelligent personality, a free will, indispensable to responsibility, and alone amenable to retributions. Besides, if the body must be raised to undergo chastisement for the offences done in it and by means of it, this insurmountable difficulty by the same logic confronts us. The material of our bodies is in a constant change, the particles becoming totally transferred every few years. Now when a man is punished after the general judgment for a certain crime, he must be in the very body he occupied when that crime was



perpetrated. Since he was a sinner all his days, his resurrection body must comprise all the matter that ever formed a part of his corporeity, and each sinner may hereafter be as huge as the writhing Titan, Tityus, whose body, as it was fabled, covered nine acres. God is able to preserve the integral soul in being, and to punish it according to justice, without clothing it in flesh. This fact by itself utterly vacates and makes gratuitous the hypothesis of a physical resurrection from punitive considerations, — an hypothesis which is also refuted by the truth contained in Locke's remark to Stillingfleet, "that the soul hath no greater congruity with the particles of matter which were once united to it, but are so no longer, than it hath with any other particles of matter." When the soul leaves the body, it would seem to have done with that stage of its existence, and to enter upon another and higher one, leaving the dust to mix with dust for ever. The body wants not the soul again, for it is a senseless clod and wants nothing. The soul wants not its old body again: it prefers to have the freedom of the universe, a spirit. Philip the Solitary wrote, in the twelfth century, a book called "Dioptra," presenting the controversy between the soul and the body very quaintly and at length. The same thing was also done by William Crashaw, an old English poet, in the translation from the Latin of a poem entitled "The Complaint, a Dialogue between the Body and the Soul of a Damned Man." \* But any one who will peruse with intelligent heed the works that have been written on this whole subject, must be amazed to see how exclusively the doctrine which we are opposing has rested on pure grounds of tradition and fancy, alike destitute of authority and reason.

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\* Also see *Dialogus inter Corpus et Animam*, p. 95 of *Latin Poems* attributed to Walter Mapes.

The Jews had a favorite tradition, developed by their Rabbins in many passages, that there was one small, almond-shaped bone (supposed now to have been the bone called by anatomists the *os coccygis*), which was indestructible, and would form the nucleus around which the rest of the body would gather at the time of the resurrection. This bone, named *Luz*, was miraculously preserved from demolition or decay. Pound it furiously on anvils with heavy hammers of steel, burn it for ages in the fiercest furnaces, soak it for centuries in the strongest solvents, — all in vain, — its magic structure still remained. So the Talmud tells : —

“ Even as there is a round dry grain  
In a plant's skeleton, which being buried  
Can raise the herb's green body up again ;  
So is there such in man, a seed-shaped bone,  
*Aldabaron*, called by the Hebrews *Luz*,  
Which being laid into the ground will bear  
After three thousand years the grass of flesh,  
The bloody, soul-posessed weed called man.”

The Jews did not, as these singular lines represent, suppose this bone was a germ which after long burial would fructify by a natural process and bear a perfect body ; they regarded it only as a nucleus around which the Messiah would by a miracle compel the decomposed flesh to return as in its pristine life. All that the Jews say of *Luz* the Mohammedans repeat of the bone *Al Ajib*.

This conceit of superstition has been developed by a Christian author of considerable reputation into a theory of a natural resurrection. The work of Mr. Samuel Drew on the “ *Identity and General Resurrection of the Human Body* ” has been quite a standard work on the subject of which it treats. Mr. Drew believes there is a germ in the body which slowly ripens and prepares the resur-

rection body in the grave. As a seed must be buried for a season in order to spring up in perfect life, so must the human body be buried till the day of judgment. During this period it is not idle, but is busily getting ready for its consummation. He says: "There are four distinct stages through which those parts constituting the identity of the body must necessarily pass in order to their attainment of complete perfection beyond the grave. The *first* of these stages is that of its elementary principles; the *second* is that of an embryo in the womb; the *third* is that of its union with an immaterial spirit, and with the fluctuating portions of flesh and blood in our present state; and the *fourth* stage is that of its residence in the grave. All these stages are undoubtedly necessary to the full perfection of the body; they are alembics through which its parts must necessarily move to attain that vigor which shall continue for ever."\* To state this figment is enough. It would be folly to attempt any refutation of a fancy so obviously a pure contrivance to fortify a preconceived opinion, — a fancy, too, so preposterous, so utterly without countenance, either from experience, observation, science, reason, or Scripture.

Finally, there remain to be weighed the bearings of the argument from chemical and physiological science on the resurrection. Here is the chief stumbling-block in the way of the popular doctrine. The scientific absurdities connected with that doctrine have been marshalled against it by Celsus, the Platonist philosopher, by Avicennas, the Arabian physician, and by hundreds more, and have never been answered, and can never be answered, as we confidently avow. As long as man lives, his bodily substance is incessantly changing; the processes of secretion and absorption

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\* Drew on Resurrection, Chap. VI. Sect. VII. pp. 326 – 332.

are rapidly going forward. Every few years he is, as to material, a totally new man. Dying at the age of seventy, he has had at least ten different bodies. He is one identical soul, but has lived in ten separate houses. With which shall he be raised? with the first? or the fifth? or the last? or with all? But further, the body after death decays, enters into combination with water, air, earth, gas, vegetables, animals, other human bodies. In this way the same matter comes to have belonged to a thousand persons. In the resurrection, whose shall it be? We reply, nearly in the language of Christ to the Sadducees, "Ye do err, not knowing the Scriptures, nor the will of God: in the resurrection they have not bodies of earthly flesh, but are spirits, as the angels of God."

This argument against the common theory of a material resurrection, on account of numerous claimants for the same substance, has of late derived a greatly increased force from the brilliant discoveries in chemistry. It is now found that only a small number of substances ever enter into the composition of animal bodies.\* The food of man consists of nitrogenized and non-nitrogenized substances. The latter are the elements of respiration; the former alone compose the plastic elements of nutrition, and they are few in number and comparatively limited in extent. "All life depends on a relatively small quantity of matter. Over and over again, as the modeller fashions his clay, are plant and animal formed out of the same material." The particles that composed Adam's frame may before the end of the world have run the circuit of ten thousand bodies of his descendants.

"'T was mine, 't is his, and has been slave to thousands."

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\* Liebig's Animal Chemistry, Sect. XIX.

To proclaim the resurrection of the flesh as is usually done, seems a flat contradiction of clear knowledge.\* The latest writer we have read on this subject, Dr. Hitchcock, evades the insuperable difficulty by saying: "It is not necessary that the resurrection body should contain a single particle of the body laid in the grave, if it only contain particles of the same kind, united in the same proportion, and the compound be made to assume the same form and structure as the natural body." † But this would not be a resurrection of the old bodies, but a creation of new ones just like them. And is not this a desertion of the orthodox doctrine of the Church?

At the appearing of Christ in glory,

"When the Day of Fire shall have dawned, and sent  
Its deadly breath into the firmament,"

it is supposed the great earth-cemetery will burst open, and its innumerable millions swarm forth before him. Ever since his ascension, his mistaken followers have been anxiously expecting that awful advent of his person and his power in the clouds. But in vain. "All things remain as they were: where is the promise of his appearing?" As the lookers-out hitherto have been disappointed, so they ever will be. Say not, Lo here! or, Lo there! for behold he is within you. The reason why the gross carnal error, Jewish conceit, retains a hold, is that men accept it without any honest scrutiny of its foundations, or any earnest thought of their own about it. President Hitchcock tells us, that, "when the last trumpet sounds, the whole surface of the earth will become instinct with life, from the charnels of battle-fields

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\* The Circulation of Matter, Blackwood's Magazine, May, 1853.

† The Resurrection of Spring, p. 26.

alone more than a thousand millions of human beings starting forth and crowding upwards to the judgment-seat." On the resurrection morning, at the first dawn of light, over acres of opening monument and heaving turf,

" Each member jogs the other,  
And whispers, Live you, brother ? "

Young sings : —

" Now charnels rattle ; scattered limbs, and all  
The various bones, obsequious to the call,  
Self-moved advance ; the neck perhaps to meet  
The distant head ; the distant head the feet.  
Dreadful to view, see, through the dusky sky  
Fragments of bodies in confusion fly,  
To distant regions journeying, there to claim  
Deserted members, and complete the frame."

The glaring melodramatic character, the startling mechanico-theatrical effects of this whole doctrine, are in perfect keeping with the imagination of the childhood of the human mind, but in profound opposition to the philosophy of nature, and the sublime simplicity of God.

Many persons have never distinctly defined their views upon the subject before us. In the minds even of many preachers and writers, several different and irreconcilable theories would seem to exist together in confused mixture. Now they speak as if the soul were sleeping with the body in the grave ; again they appear to imply that it is detained in an intermediate state ; and a moment afterwards they say it has already entered upon its final reward or doom. Joscelyn relates, in his *Life of St. Patrick*, that "as the saint one day was passing the graves of two men recently buried, observing that one of the graves had a cross over it, he stopped his chariot and asked the dead man below of what religion he had been. The reply was, A pagan. Then why

was' this cross put over you? inquired St. Patrick. The dead man answered, 'He who is buried near me is a Christian; and one of your faith coming hither placed the cross at my head.' The saint stepped out of his chariot, rectified the mistake, and went his way." Calvin wrote a famous treatise, designated, "*Psychopannychia*," which he levelled against those who taught the sleep of souls until the day of judgment. His own view was that the souls of the elect go immediately to heaven; the souls of the reprobate, to hell. Here they tarry in bliss and bale until the resurrection; then coming to the earth they assume their bodies and return to their respective places. If the souls live so long in heaven and hell without their flesh, why need they ever resume it? The cumbrous machinery of the scheme seems superfluous and unmeaning.

The true idea of man's future destiny appears to us to be, that no resurrection of the flesh is needed, because he never dies, but lives right on for ever. There are two reasonable ways of conceiving what the vehicle of his life is upon leaving his present frame. It may be that within his material system lurks an exquisite spiritual organization, invisibly pervading it all, and constituting its vital power. This ethereal structure is disengaged at last from its gross envelope; and, unfettered, soars to the divine realms of ether and light. This theory of an "inner body" is elaborately wrought out and sustained in Bonnet's "*Palingénésie Philosophique*." Or it may be that there is in each one a primal germ, a deathless monad, which is the organic identity of man, root of his inmost stable being, triumphant, unchanging ruler of his flowing, perishable organism. This spirit-germ, born into the present life, assimilates and holds the present body around it, out of the materials of this world; born into the future life, it will assimilate and hold around it

a different body, out of the materials of the future world.\* Thus there are bodies terrestrial and bodies celestial; the glory of the terrestrial is one, fitted to this scene of things; the glory of the celestial is another, fitted to the scene of things hereafter to dawn. Not for ever shall we bear about this slow load of weary clay, this corruptible mass, heir to a thousand ills. Our body shall rather be such, —

“ If lightning were the gross corporeal frame  
Of some angelic essence, whose bright thoughts  
As far surpassed in keen rapidity  
The lagging action of his limbs as doth  
Man’s mind his clay; with like excess of speed  
To animated thought of lightning, flies  
That spirit-body o’er life’s deeps divine,  
Far past the golden isles of memory.”

Upon the whole, our conclusion is, that, in the original plan of the world, it was fixed that man should not live here for ever; but that the essence of his life should escape from the flesh, and depart to some other sphere of being, there either to fashion itself a new form, or to remain disembodied.

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SECTARIANISM ROBS RELIGION OF ITS BLOOM.—“ True religion, as revealed in the Scriptures, may be compared to a plum on the tree, covered with its bloom. Men gather the plum, and handle it, and turn and twist it about, till it is deprived of all its native bloom, and beauty; the fairest hand would as much rob the plum of its bloom, as any other. Now all that little party spirit which leads men to say, *I am of Paul, and I of Apollos*, is but handling the plum till it loses its bloom.”— *Cecil*.

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\* S. P. Lange on the Resurrection of the Body. Studien und Kritiken, 1836.



## THE HISTORY OF TRUTH A HISTORY OF DISSENT.

FROM A SERMON PREACHED IN CALCUTTA,  
BY REV. C. H. A. DALL.

THE history of *truth in all its branches* is a history of dissent. All the martyrs to science, as well as the great benefactors of the religious world, have been determined *seceders* from much that was *held to be true* in their generation. The right path, the path of the just actor and thinker, has been, is, and ever shall be, as the rising light that shineth over and beyond the present darkness, more and more unto the perfect day. Our present concern is not with the leaders of the hosts of science, — with the once dissenting and despised, but now honored Socrates, Galileo, Faust, Columbus, — but with the Church of God and of Christ; the Bible martyrs for God and Christian promoters of the truth.

1. The first book of the Bible contains Abraham's biography. And who was Abraham? Was he a receiver of the *popular faith* of those among whom he was born? No; something in Abraham's heart commanded him saying, "Get thee *out of thy country and from thy kindred and from thy father's house*, unto a land that I will show thee; and thou shalt be a blessing." So Abraham departed, as the Lord had prompted him. We need not tax our imaginations for the praise bestowed upon Abraham by those from whom he withdrew. We will not waste our time in conjuring up the epithets that they lavished upon him, — they from whom he religiously came out, they whose dogmas he felt compelled to discard. We give him honor — do we not? — for turning his back so manfully, at the call of truth,

even upon loved Chaldea, his home, "the land of his nativity." Abraham's *faith* has been a proverb ever since. God counted it as *righteousness*. And thereby has he taught men to *disbelieve* whatever His clear voice in the heart declares to be erroneous; no matter how many generations of their fathers have believed it true. By Abraham's faith, which was toward man a dissenting faith, and which threw him into a *minority of one*, God has essayed to teach the headlong world the heaven-wide difference between a *disbeliever* and an unbeliever.

2. Moses, the author of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, five books of the Bible that are said to antedate, by some fourteen hundred years, the oldest record by any other human pen, who and what was this man of God? Was Moses a dissenter from the faith in which he was educated? Yes. Moses grew up in the court of Pharaoh; probably the wisest court then on earth. His mind was filled with all the wisdom of the Egyptians, from a child. Yet, to his everlasting honor, he broke through his false educational trammels. When he became a man, he thought deeply, prayerfully, earnestly for *himself*, putting away his childish things. Led by the God within, the same who is the God above, he discarded what he saw to be untrue in the faith that was taught him. He came out of pleasant Egypt, and led out with him a nation of men who by fidelity to his dissenting guidance became the priests and religious kings of the earth.

3. The very name of a Prophet, what is its meaning? It designates, at the least, a man of courage and wisdom outstretching the popular vision: a man who is sufficiently surrendered to God to *see* God through a pure heart; to be a *seer* or prophetic teacher and proclaimer of light not yet dawned upon a world lying in shadows. Read the story of

the Prophet Elijah. What mightier shield need a true, God-reliant soul desire, than to hold up Elijah's life of protest? To hear him say to Ahab, as the true dissenter to the opposing world, "I am not he that troubleth Israel, but thou and thy wicked house"; or again, "I, even I *only*, remain a prophet of the Lord, though Baal's prophets be four hundred and fifty." Magnanimous, great Elijah! Heretic, dissenter, disbeliever wert thou, because a believer in God and the eternal truth! Each of the prophets was a *denier* of much that was accepted by the mass about him. Because a believer in God, he was compelled to *deny* whatever he saw to be *not* of God. He *affirmed the truth against the world*.

Samuel, Isaiah, Jeremiah, Ezekiel, Daniel, and their fellow prophets *disbelieved* and *denounced* (theirs was an age of denunciation, though ours I trust may not be); they disbelieved and denounced much that had become incorporated into the Hebrew faith. They were not dissenters from the popular *practice* alone. They were not merely rebukers of the popular sin and proclaimers of approaching judgment. They were reformers in *opinion*, religious opinion, — such as those who are faithful to God in our age and in every age are compelled to be. "How long halt ye between two *opinions*?" was the prophet's cry.

4. Pass on from these earlier, and by the later prophets, to John the Baptist. What an *unmitigated* dissenter was he! To him, the very scribes and doctors of the law were a "generation of vipers." Did John the Baptist fear to stand alone? Was he a reed that could be bent by the popular breeze? Or did he fearlessly discard position, respectability, popularity, and "the soft raiment of Herod," for the hair shirt, the desert, and the locusts and wild honey of unpraised, unpopular truth?

5. High over all, blessed for ever, whence came Jesus? Out of gorgeous Jerusalem or despised Nazareth? From the palace, or the manger? It is the *rejected* Son of God who says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "But now ye seek to *kill* me, a man that hath told you the truth, which I have heard of God." "*Am I become your enemy, O World! because I tell you the truth?*" Yes, Master, even so! And the servant is not above his Lord. Christ never encouraged, never approved, a blind, unintelligent, unquestioning faith. He says of such of us as will not deeply weigh his words and consider his testimony, — will not examine the foundations of our belief, searching the Scripture and our consciences to prove whether these things be so, — "Ye fools and blind!" and worse than all, "Woe unto you, blind *leaders* of the blind! both falling into the ditch." He rebukes the professed expounders of the Hebrew law, — who gave the people, FOR the law, *their own interpretations of the law*, — and so held them fast in the chains of a false conservatism, for hindering all progress into higher and more spiritual views. They thus denied the living God, the omnipresent teacher. "Woe unto you, lawyers!" he says, "for ye have taken away the key of knowledge"; you keep, *i. e.*, its boundless treasures locked up from the hungry mind of man. "Ye have entered not in yourselves," he says, "and them that were entering in ye hindered." Happy is that age which owns no class of men who bear to it the relation of those Hebrew lawyers. The Saviour, I repeat it, encouraged no faith *that was merely traditional*; which shut its ears to the ever new voice of the *spirit* of truth, — the teaching of the Infinite Father of whom Christ says, "He shall lead you into all truth." The truth-loving spirit of the Gospel, which is God's Holy Spirit,

God with us, suffers no believer — no *body* of believers — to tarry long in any one letter of doctrine. The essence of Truth, the very law of her life and being, is that she shineth on and on for ever. She cannot, will not, *stay written* in one creed, nor come to all minds in one mode of expression. Forgetting the things that are behind, she reaches onward and upward for ever to those which are before. *Truth will not rest ;*

“ But high she shoots through air and light,  
Above all low delay,  
Where nothing earthly bounds her flight,  
Nor shadow dims her way ! ”

6. We have now glanced at the Scriptures, from Abraham to Christ, in order *to be taught* and *to teach* the true spirit of religious liberty and Christian independence. And here, in the Bible, I find that an absolute reliance upon *God* requires of my soul and yours a strictly jealous independence of man's dictation. We may not *utterly* subordinate the soul to anything which man has said or done or written. We may submit only to *God's spirit* therein, and to what may be there taught us by the living God, through our own enlightened study, aided by the wisdom and the common sense of all intelligent men. God is not dead, neither is any *book* our God, more than any *man*. God is alive and near us. He speaks to all who listen. We simply obey the Gospel in appealing from the letter of Scripture itself, to the Spirit of Jehovah as its final interpreter. 'T is the *Bible* which says, “ If any man lack wisdom, let him ask of God.” He gives his Holy Spirit to all *that ask him*. All true souls have asked for themselves. Thus we find in every honored receiver and promulgator of God's truth the lofty spirit of dissent, the spirit of *appeal* to the Omnipresent Father, compelling the soul to turn from man to God,

to look above man, his works and creeds and organizations, through Christ and the Gospel, to the one only living and true God. The true man, like Christ himself, abides by all that he sees to be good and true in the past, because *God makes him see it* to be good and true ; because God makes him *feel* it to be his strength and life. So doing, he may use, he may be greatly blessed by, another's creed ; yet he may not, without *denying God*, say that he will think no further ; or say, as the Church of the past has said, that to look beyond a human creed is sin, — that to test and prove a brother's thought by that inspiration of the Almighty which giveth every man understanding, is to offend the Almighty. My friends, in accepting a Gospel which commands us to “stand fast in the liberty wherewith Christ has made us free,” — to “prove all things, and hold fast that which is good,” — we declare that no congregation of men may innocently bind the intellect of a majority, nor of a minority, — no, nor even the mind of one man, saying to it, “Thus far, and no farther !” No Christian man or church may say that you or I, by taking a conscientious step beyond their intellectual position, or aside from it, are certainly in error ; and may not be nearer than they to the simplicity of the knowledge of God, as it is in Christ.

7. There is no time now to glance, even glance, at the course of religious protest and independence, from the Saviour's day to our own ; though its history, in the *happy* production of a division of labor among the many sects that now fill Christendom, illustrates, even more pointedly than what has just been said, the great law of all spiritual life, — *progression*. Every reader of ecclesiastical history knows the story by heart.

One can hardly read history at all, without comparing the visible Church to a tree, the body of all Christians to

an oak tree. Clearly its *heart* is now stouter and thriftier than ever, though its external form is deeply marked with natural fissures and *healthy divisions*. We can hardly trace its first and youngest bark, that grew in Asia eighteen centuries ago. That which Greece put forth in Athens, Thessalonica, Corinth, barely holds its place. Some eighty millions, as we are told, of Greeks and Russians, still keep up, with tolerable fidelity, the early Greek Church forms. Preceded thus by Asia and by Greece, in the third place Rome appears, — Rome, first Christianized by the preaching of St. Paul. Not Peter, but Paul, was Christian Rome's great preacher; the same Paul who gloried in dissent from man to God; the same Paul whom his nation accused of the high crime of schism. And, lest we should forget it, the providence of God has brought down their very words to us, when they said, "We have found this man a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the *sect* of Nazarenes," the Christians. The Apostle was no advocate, it should seem, for a unity other than that of the spirit of truth. Since before the people he replies, "I *am* a heretic, I *am* a dissenter, I am a disbeliever of their creed. I confess," says Paul, "that after the way which they call heresy, so worship I the God of my fathers; believing, nevertheless, all that I find written, with God's spirit, in the Law and the Prophets."

Thus clearly was dissent the life and early strength of even the Roman branch of the Church. Need it be reiterated that Paul's spirit of freedom belongs in common to the whole army of the martyrs, from the protomartyr Stephen, stoned to death in the act of a loving, praying, angel-like dissent, to Servetus, burnt by the order of John Calvin for proclaiming the simple unity of God; — from Peter and John, who again and again repaired from the prison to

the Temple porch, to preach to the crowd the great heresy of Christ crucified, down to the last man faithful under persecution for opinion's sake, to-day. The visible Church in but few of its members is yet ready to declare an honest and true dissent to be of God ; to be man's right and duty, and God's commandment. Quite lately we heard the Greek Church calling the Church of Rome her "recreant daughter," and demanding Rome's return to *her*, the mother Church. The Czar of Russia, a self-constituted Pope of Christendom, believes, according to the published words of his ministers, that "God himself will soon come to justify and avenge his only true [the Greek] Church, and heal the wound in her side made by the hands of heretics [*i. e.* of Rome] 800 years ago." "The orthodox Church," says Russia, "has never despaired of this cure!"

Brothers, let us thank God, if his truth does make us free from such hate-engendering error, — error that is doing its work of alienation all round us, — error in defence of which the world is even now pouring out its blood, — error which is trying to turn love and natural fraternity to hate, even in the bosom of the Protestant Church! Let us thank God that, as a body of Christians, we Unitarians are privileged to take the Apostolic stand for progressive truth. Never let us forget to declare wherein we dissent from past interpretations. God help us to speak as did Peter and John, saying, "Brethren, we see in the Gospel, and hear of God in the heart, things concerning God and Christ which must be spoken, and which we are bidden to speak."

Let us be thankful too, that, from our high position as believers in progress and a *living* God, we, without any compromise of truth, can do justice to all branches of the Church in this matter of dissent. We can sincerely thank them *all*, for having, *once* at least in their lifetime, stood up, and



stood alone. Honor to the Church of Jerusalem, the noble first-born of Christ, we say. Honor to the Church of Greece, now extended over Russia, for the early welcome it gave to hated and lowly Paul and Peter, Barnabas and Mark. Due honor to the Church of Rome, that gathered once to hear the truth of God declared by the ringleader of the *sect* of the Christians, the Nazarenes ; and, when he was beheaded at Rome, built over his body that proud basilica entitled "St. Paul's without the Gate." Honor to the Church of Rome, that dared, *then* at least, to dissent from heathen and Hebrew alike, and to set up the cross, — an emblem which it still lifts high, in striking inconsistency, on every place of its worship, — the cross, which tells not of *assenting* weakness, but of *dissenting* strength. Tears for her present maladies ; instruction for her errors ; a firm resistance to her preposterous claims for power ; but respect and praise and thanks for her primitive fidelity !

Honor, say we, to the Church of England, the Episcopal Church, the first thrifty branch growing out of, or by the side of Rome. Honor at the same time to the Protestant Reformers, and to the Lutheran and Calvinistic and other Churches that have grown out of their dissent. Honor to the dissenters from the Church of England, led by such spirits as Knox, Wesley, Chalmers, and Robert Hall. Honor to the so-called Orthodox Church of America, for all she has done for the country, and is essaying to do beyond its borders, even in the South Sea, and here in Hindostan, evangelizing the world according to the grace and light given of God to her.

God's blessing, too, upon the youthful heads of the most liberal sects ; who, desiring to forget no lesson of the past, make it their chief duty to be found climbing upward toward the hopeful future, following after Truth, — that Seraph of God, —

“ As home she springs,  
His sunshine on her joyful way,  
His freedom on her wings ! ”

and believing that all Christian sects, each faithful to its mission, in defence of neglected or perverted revelation, shall one day cheer their mountain march along that path of the Just, which, as the rising light, shineth more and more unto the perfect day.

The dissenters of the world have been its only THINKERS, and are ordained of God to be its only LEADERS AND GUIDES.

Finally, brothers, let each of us be sure that *self-forgetting love* and *self-reliant thought*, *these two*, are the elements of Christian manhood. Let the mind be *free* to truth, as the heart is *bound* to duty, if you would glorify God and walk with Christ, on earth and in heaven.

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ANECDOTE OF DR. KIRKLAND. — In Sprague's Annals of the Pulpit, we find the following, in the words of the late President of Harvard Collage : — “ The fall after I graduated, my father sent me to Dr. West of Stockbridge, to study Theology. He placed in my hands such books as Edwards's powerful work on Original Sin, and Hopkins's Treatise on Holiness ; — books which if I could have read them with any belief would have sent rottenness into my bones. They were written with such prodigious power that they made me melancholy. I used to go out into the Doctor's orchard upon that beautiful side-hill, and there I would pick up a ripe and blushing apple, and look at it, — then I would pluck a flower, and observe its beauty, and inhale its odor, and say to myself, ‘ These are beautiful types of the loveliness of God ; I know God is benevolent, and I will return to my studies, cheered by these impressions.’ ” — Vol. I. p. 556.

## ENGLAND AS SEEN AFTER A TEN YEARS' ABSENCE.

BY REV. WILLIAM MOUNTFORD.

[The author of "Euthanasy," "Martyria," and other well-known works, came from England to this country about ten years ago. Last summer he returned to his native country for a visit of a year or two. We are favored with the following communication from him, which will be succeeded by other papers from London, Paris, &c.—ED. JOUR.]

### CONTENTS.

*Sailing from Boston. — Confident Hopes of the Passengers. — The Arabia strikes a Rock. — Halifax. — Sea-Life. — Coast of Ireland. — Growth of Manchester. — Improvement in the Character of its Operatives. — Dialect of the Poorer People. — Impressions on visiting York. — Historical Associations of the Place. — The Minster.*

It was a fine morning in the middle of August on which I sailed from Boston, in a direction in which I had often looked, and latterly with some earnestness. For some weeks, in my home, a voyage to Europe had been a subject of conversation, but at last all thought of it had been abandoned. And when again the consideration of it was renewed, our decision was made suddenly, and at last with only one day in which to prepare ourselves, by discovering that, through an accident, there was still to be had one of the best state-rooms in the *Arabia*, one of the best of the Atlantic steamers.

We were carried down the harbor in a small steamer to where our vessel was waiting for us. Such confidence as we all felt for our voyage, as soon as ever we stood on her deck ! A vessel more than three hundred feet in length, she was

like an island to walk upon, and to look along. Walking on the upper deck, and enjoying the sea-breeze, two ladies said to one another, "O how pleasant this is! but when the vessel moves, this pleasure will soon be over." I told them that the vessel was then at her full speed; and that they had then been moving some minutes. Such delight as they expressed! On board there were several of us who knew one another. And how glad we were to find ourselves companions for such a voyage; and how many hopes we had to express of a pleasant voyage! And then how many circumstances in our favor we recounted to one another, — that there was no risk from icebergs in August, — that the days were so long, — that the nights were so short, — that all across the ocean the moon would shine for us, — that the very days for our voyage were perhaps the best of the whole year for crossing the Atlantic, — that our vessel, the *Arabia*, was such a strong ship, and that throughout the vessel there was such perfect discipline! Past the Graves we sailed; and Nahant we saw disappear from sight. We looked back in the direction of the dear little peninsula, and we thought of friends there who were thinking of us. Fast, fast we sped away from the land, down the bay. Like exiles we sighed for the land we were leaving, but very soon like voyagers we began to look on towards the regions we were bound for. So merry we were, and so merry we were thinking to be for the whole voyage!

"It was a brave attempt! adventurous he,  
Who in the first ship broke the unknown sea."

We had no feeling of this, at all. Horace had expressed it, in one of his odes; and Watts had versified the sentiment; but ourselves we had no sympathy with it, — passengers in a ship which was like a floating island, and which to walk

upon felt like the solid earth. And Falconer's Shipwreck, if any one of us had thought of that poem, it would only have been to have remembered how long, long ago it was since Falconer was wrecked off Cape Colonna.

“Again she plunges! Hark! a second shock  
Tears her strong bottom on the marble rock!”

Had these lines of the sailor-poet been quoted to us, on the first day of our voyage, how foreign they would have sounded to any concern of ours. How little we should have minded them or felt them, as we swept along triumphantly, every now and then passing some fishing-vessel bound for the Banks, or some schooner familiar with the shores of New England.

At night, the moon rose up from the sea, in great splendor; a fine breeze sprung up to hasten us on our way; and then how we talked with one another, and congratulated one another, on our auspicious beginning, the rapid way we were making!

Our first night at sea passed very pleasantly; and we awoke in the morning, delighted and surprised at the way in which time and the night had gone. The night was passed, and nobody had been seasick; and the vessel had been running probably twelve knots an hour, all night. So tranquil we felt in the noisy steamer; and such pleasant anticipations we had for the day! A few minutes past eight o'clock, I was sitting by myself in a cabin, when I noticed a blow sounding peculiarly. It was not very loud, and did not seem to strike any one spot particularly; but it startled me. I did not stir, but listened intently for a moment, when there was another louder stroke. But even this blow would never have excited my notice for its loudness; but it seemed to be something peculiar. Then directly I heard the steam being

let off. I ran to my state-room, in search of one dear to me. I found her a little alarmed, but tranquil. We went up stairs to the saloon ; and there we saw what indeed alarmed us, — women weeping and many of them shrieking, and men excited and pale. Such anxious questioning there was, and such quick speech among those who had never spoken to one another before ! Amid the terror of the scene, I recollect having been almost amused by a poor old lady whom I only saw that once, and who was questioning one of the waiters : “ What is the matter ? Are we drowning ? Do tell me, is the ship sinking ? What is the matter ? ” “ The ship is on a rock, ma’am ; aground on a rock.” “ O, I am glad of that. We are on a rock, now. I am so glad.”

Very quickly I ran on to the upper deck, where I found only three or four passengers. I ascended the steps, at the stern of the vessel ; and as I looked over, by the helm, I saw pieces of timber floating and whirling away from under the bottom of the ship. My heart sunk at the sight. But instantly when I looked round on the vessel, I was reassured. Such perfect discipline as there was among the crew ; such quick telegraphic understanding as there seemed to be among the officers and the men ! I noticed three sailors, who were close to one another, stitching bits of canvas ; but not one of them spoke to another, or looked about him. But they kept minding the work which they were at, till they should be called to something else. And as I looked at the men, and looked at the boats, I felt that, even if the ship should begin to sink, we should probably be safe, there being such perfect order on board.

Grind, grind, grind ! — O the horrid sensation of a ship grinding on a rock ! Those two or three terrible minutes, while the ship seemed to be grinding and balancing and quivering ! No land in sight, no vessel in sight, and our ship

grinding and tearing away her timbers on a rock ! Those awful minutes ! Then it appeared as though the vessel slipped a little, slipped down the side of something. And then soon it came to us in the dead silence, like whispers that spread, "She is off, — she is in deep water, — she is safe."

Awhile afterwards it was understood among the passengers that the ship did indeed leak, but not more than could easily be counteracted by two hand-pumps. So then again the ship began to move, but very cautiously ; men in the bows, and men on the sides, feeling the way for us with the leads. In half an hour, it was considered that the ship was out of danger, — that, indeed, sailing with full force, she had struck on a rock, and escaped sinking. Soon a fog closed round us ; and then the continual sounding of the fog-bell reminded us of other dangers at sea besides rocks. There was much speculation among the passengers as to the cause of the accident, and the nature of the damage which the ship had sustained, and as to whether or not our voyage was likely to be continued in the Arabia beyond Halifax. But altogether our feelings were far from being unpleasant, in consequence of the accident. We had a triumphant sense of escape from danger, — a subdued confidence in the worth of the ship, which had carried us safely over a rock, — an increase of interest in one another, — and, no doubt, with many of our number a sense of Divine Providence, the more familiar and trustful for the peril in which we had been delivered.

The next morning, on our rising, land was visible, — Nova Scotia, with its green hills and pine-woods. And oh ! it was a sweet sight, — land, — mother-earth, as Homer so fondly calls it. It was delightful to see it, after having looked round for land so eagerly, when land was seventy miles

distant. In a little while, land on our right, and land on our left, Halifax was in sight. Soon our vessel was alongside of the wharf; and very soon we passengers were ashore. Halifax is a goodly city, when looked at from the water; the houses rising in rows, one above another on the sides of the hills. But to walk in, the streets are rather mean. I passed by a church, and seeing it, I was reminded of the good old Tory, commemorated, I think, by Washington Irving, who used to make a voyage once every year from New York to Halifax, as was suspected, in order simply to gratify his loyal feelings with hearing King George prayed for in church.

This was on Friday morning. When I returned to the ship from my excursion on land, a man had just arranged himself in a diving suit, and gone down into the water, and was walking about underneath the vessel to ascertain the extent of her damage. On a raft, near by, was an air-pump, by which, through flexible tubes, the diver was supplied with air. From his examination, it appeared that a large part of the false keel had been torn from the vessel, and that one timber in her bows had been bruised, or, as the sailors described it, "broomed," so that water oozed through it. It was said that our escape had been very wonderful, — that we passed over the rock exactly at high water, and that if we had struck upon it half an hour earlier or half an hour later than we did, inevitably the ship must have sunk. Just at the minute when we ran upon the rock, the water was at its deepest, and so our ship was floated over; merely her false keel being cut away.

Such repairs as were possible at Halifax were effected on the vessel by Saturday morning. All the passengers, or nearly all of them, were in good spirits as to the vessel and the voyage. And we were anxious to have the hour come



for sailing again. I walked up into the city to the post-office, but when I returned, O how things were changed! for the passengers were streaming out of the vessel, calling for one another, calling for their luggage. I asked what it all meant,—the commotion, the fright, the sudden abandonment of the vessel. It was said "O, the ship is sinking! she is sinking! They say she is sinking now, this minute." I went about the vessel inquiring who "they" were. But I could not find them. It was a sudden terror, rising no one could tell how. But such a scene as it was! Such fright, such bewilderment, such indecision, such eager, incoherent questionings! It was indeed a panic, which I had come into.

I sought out the captain, and I learned from him that his passengers were indeed alarmed without any cause. Ultimately there was a meeting of the passengers in the saloon. And at this meeting was read the report of the Admiralty officers as to the state of the vessel, and her fitness for sea. Also it was announced that the mail-bags would remain with the vessel, and gold to the amount of half a million of dollars. And then, on behalf of the Cunard Company, it was offered to the passengers either to continue their voyage in the *Arabia*, or to wait at Halifax a fortnight, and then be forwarded in the *Canada*. As for myself, I thought well of continuing our voyage in the *Arabia*, because the damage which she had incurred was only a small leak, which from its character was not at all likely to increase. Still it was a very painful matter to decide whether to go to sea in a leaky ship, or to wait at Halifax a fortnight and grow nervous, and then embark in a vessel which perhaps might really be less seaworthy than our own *Arabia*, even though damaged.

In the afternoon, when our voyage was renewed, it was with the larger part of the passengers, many of them having

returned on board of the vessel, after having left it. Twenty-seven persons, however, remained in Halifax, preferring to wait awhile, and then make the voyage in another steamer. Very sorry indeed we were to have them part from us. For we found that even strangers are made great friends by trembling together at the same danger.

After leaving Halifax, there were seven or eight days of which I remember few incidents. Of course our direction was northwest; and day by day, as we sailed towards the north, we noticed that the sky became of a paler blue; and every morning as we rose, we found that our watches were half an hour slow.

The eighth day from leaving Halifax was Sunday, and on that morning land was looked for with great eagerness. At last it was announced, — and the news was shouted down the length of the vessel, down into the saloon, and into the cabins, “Land! — land! — O, land in sight!” It was a dim speck, — a little haze just visible on the horizon, — but land, still land. Gradually it grew larger and larger, and more and more distinct, till evidently it was not mist, nor cloud, but some headland.

At half past ten o'clock, we were assembled for divine service in the saloon. The sailors had come in, wearing their best blue jackets; the passengers had seated themselves and had begun to open their prayer-books; the first mate had placed himself close to me, ready to say, “Amen,” like a clerk; and myself, I was just about to commence the service, which possibly I may have intended should have been a little longer than the service of the previous Sunday; when a messenger came to me and whispered, “The captain’s compliments! and he would be very much obliged to you, if you would make the service be as short as possible, as he wants the men upon deck.” After this hint as to a short

service, the sailors were soon upon the deck again, and so also were the passengers. And now the land which we were approaching was recognized as Ireland. And all through that Sunday, as we sailed along the Irish coast, there was many a heart among us in which went up thanksgivings, which needed no clergyman to give them voice, — so deep, and so earnest. All the afternoon, we sat on the deck, gazing at the green fields, and interested in every house which we could descry. And once we were much delighted by a man whom we saw descend the shore and step into a boat and row himself across an inlet of the sea, apparently on his way home from church.

At an earlier hour than usual, the next morning, I went upon the deck, and just as I reached it we were exactly opposite to the light-house of Holyhead. For two or three minutes, it seemed to me to be the most beautiful object that ever I had seen. And even as I now remember it, I think it must have been a very pretty sight. The light-house, so white, stands on a patch of green turf in front of a high wall of rock. And on the morning when I saw it, down this high wall clouds of mist were hanging and curling. How many a heart has rejoiced at the sight of that light-house, as I rejoiced. I grew grateful as I gazed at it, and remembered the perils through which we had been brought. And there came to my mind what is said in the book of Revelation, as to the renovated world. And O to me then the words sounded so full of meaning and so sweet! and I repeated them to myself again and again, — “And there shall be no more sea.”

By the mail which followed us from America, we learned that there had been with many of the newspapers not a little controversy as to the conduct of the agents of the Cunard Company in sending the *Arabia* to sea in a damaged condi-

tion from Halifax. And, as news from Halifax, we learned that during our voyage prayers had been offered up publicly, in all the churches of the city, for our safety. At Liverpool, when our vessel was examined in the dry dock, it proved that her injuries were exactly of the character which in Halifax had been described. The rock on which the *Arabia* struck was understood, I think, to have been Blonde Rock, off Sable Island, — a rock only a few feet in width, I was told, and with no buoy to mark it. But surely there ought to be some warning of such a danger on a route so frequented.

And now that we have come through our voyage safely, I feel as though our perils and anxieties had been an experience worth having. Danger at sea is so unlike danger anywhere else. And one feels so helpless with it. But then, too, what turns that helplessness to sweet dependence, — it is so easy on the ocean to believe in God: for there, we are, as it were, alone with him. "The sea is his, and he made it"; the clouds are his chariot; and the wings of the wind he rides upon. And the consciousness of danger is a mood in which things divine seem diviner still. And evermore as the spirit grows earnest with excitement, the world of spirit feels the more real, and the more unreal also and the more nearly phenomenal feels this world of matter, across which storms rage and the seas ebb and flow.

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I am staying in the outside of Manchester, at Higher Broughton, a place where I once passed three years. But in the direction of the city, many of the lanes in which I then wandered are now closely built streets; and the trees which beautified the fields have most of them since then been killed by smoke and vapors from chemical works. The city has spread widely in all directions, since I was familiar with it. The inhabitants too have changed very much. Most

of those who were the old leaders in thought and action, twenty years ago, are now dead. And the children of that time are the men and women now of almost middle life. Seventeen years are the half of the lifetime of a generation. And so, since I last walked the streets of Manchester, the place has been very nearly half emptied of its inhabitants, and been more than half renewed with them. And so it may reasonably be expected that now there may be some blossom, if not fruit, from the seeds which were scattered by the philanthropists of twenty years ago. The scattering of seed, however, is scarcely an emblem in accordance with the scene, in the direction of which I am looking, dense with smoke and crowds of people.

What forests of chimneys there are here! — standing not in Manchester only, but all over the surrounding region. For in this district are many towns like Heywood, which are as large as Lowell on the Merrimac, but the names of which are unknown in America. Within a circle of thirty miles round the Manchester Exchange, there is now a larger population than in the same space round St. Paul's Church in London.

London is a wonderful place, the growth of a thousand years; but much more wonderful is Manchester, which eighty years ago was only a town of fifteen or twenty thousand inhabitants. By its cotton threads, how Manchester has linked itself with nearly all the cities of the world, — with Vienna, Rome, St. Petersburg, Madrid, Calcutta, Peking, Timbuctoo, Alexandria. And these threads, by which these cities are tied to Manchester, are living veins, by which Manchester is fed from abroad, and by which the city grows and grows in breadth and strength and wealth.

Said Napoleon in regard to war, that it is the last piece of gold which wins. And in the late war, that last piece

**Figure 1**

The first thing I noticed when I stepped  
 out of the car was a sense of freedom. The  
 air was crisp and clean, a stark contrast to the  
 stale, recycled air of the city. I took a deep  
 breath, feeling the coolness of the breeze on my  
 face. The sun was shining brightly, casting a  
 warm glow over everything. I looked up at the  
 sky, seeing a few wispy clouds. It felt like  
 I was in a new world, one that was full of  
 possibilities. I walked towards the beach, my  
 feet sinking into the soft sand. The waves were  
 crashing against the shore, creating a rhythmic  
 sound that was soothing to my ears. I closed  
 my eyes and let myself be carried away by the  
 sound of the ocean. It felt like I was in a  
 dream, a place where everything was perfect.  
 I opened my eyes and looked out at the water.  
 The waves were still crashing, but now I saw  
 something different. I saw a small boat in the  
 distance, its sails catching the wind. I  
 watched it for a moment, feeling a sense of  
 wonder. It was so small, yet it seemed so  
 powerful. I turned back towards the shore, my  
 heart racing. I felt like I had discovered  
 something new, something that I had never  
 before. I took a few more steps, feeling the  
 sand between my toes. I looked down at my  
 hands, seeing the grains of sand. It felt like  
 I was holding something precious. I turned  
 back towards the ocean, my heart full of hope.  
 I took a deep breath and let it out, feeling  
 the weight of the world lift off my shoulders.  
 I was free. I was home.

I am staying in the outside  
Barrington, a place where I once  
in the direction of the city, and  
then wandered are now closed  
which beautified the fields has  
filled by smoke and vapors  
has spread widely in  
it. The inhabitant

was what had been made in the manufacturing districts. France, abounding in good rich land, and full of corn and wine, was utterly exhausted in the Russian war, and could not possibly have endured the cost of it for six months longer. Whereas, England was only just beginning to show herself, strong in the money which flows to her mills and her forges, from almost every shop in the world, from tents on the Niger, and from the huts of the Esquimaux.

Land here too is at its high price, because of cotton-mills and woollen-mills and furnaces and forges. Produce becomes largely profitable, not by being eaten on the farm, but from being bought by townspeople. And it is because manufacturers are so numerous, that land here is so valuable; there being for the fruits of it such a large and good market. With every cotton-mill erected in Lancashire every acre increases in value to the Land's End. The more profitable manufactures are, the better does farming pay. There is not a peasant of Northumberland whose life is not the easier for the mills of Bradford; nor is there a farmer of Cornwall but prospers the better for the markets of Lancashire. Emblematic of what so largely has always been the reliance of the people, in the House of Peers, the seat of the Lord Chancellor is a woolsack. And, indeed, because of his being a landlord, there is not a duke but the ermine of his robes is lined with cotton-twist.

A poor, cold district, with cold weeping skies, was Lancashire before the first cotton-mill was erected. Now wealthy itself, it has probably doubled the value of every farm in every county. And miserably as some of the peasantry still live, at least they are somewhat better fed than they were when Arkwright and Peel were almost of their class.

The Lancashire people are a strong, independent, resolute race, with a dialect of their own, and I think I may say with

a tone of mind of their own. One day last week, I travelled a short distance up and down a canal, in a passage-boat. In the cabin, in the morning, was a woman, who would seem to have earned a small fortune as a little shopkeeper. Such self-assertion and self-sufficiency as she displayed, — such a copiousness of opinions and language, and yet also such shrewdness ! “ America, — I know all about it. I lived six months at Hamilton in Canada. But I told the people there that I did not like their ways. I never disguised my opinion of them. I never deceived them as to my mind. And I told them they were not the people for me, with their idle, slovenly doings. I went over in the summer, thinking I could be useful in the harvest. But they told me that I must not go into the fields, — that women did not work in the fields there. More shame for the women then, said I. So I took my rake and my fork, and I showed them how things were done in Lancashire. Beggars ! I never give to them. Self-reliance is everything. What is the use of giving to a beggar ? You relieve him to-day, and he is in want again to-morrow. But if you teach him to help himself, you do him good. People come to my door and beg, and I tell them to help themselves. I tell them to look at me. I do all my own work, not because I am obliged to do it, but because nobody shall help me while I can help myself. And I say to every beggar, Go away and do as I do.”

In the afternoon, in the same boat, was another Lancashire woman. She was carrying to Manchester what seemed to me to be the work of a hand-loom weaver, perhaps her own. A younger woman than the other, and different in some of her characteristics, she was yet a good example of the Lancashire character. She was modest, but firm in conversation ; and had a voice with which her strange dialect became quite musical. Often her sentiments were very shrewd, and yet



also kind, and even tender. She uttered herself much in proverbs; and always her words sounded like proverbs for their pungency. Also she had not a little wit; of which, however, she appeared to be quite unconscious. It was very interesting to hear her talk with her neighbors. And all the while she was speaking, she was very busy with her needle, making some garment for a child, working at it with great assiduity. When her work was finished, she took a tobacco-pipe and filled it, and then she smoked it with a look of great tranquillity. Both of these women, it seemed to me, were peculiarly Lancashire.

From a little observation of my own, and from inquiries which I have made, I believe that in Manchester, during the last few years, there has been considerable improvement among the people; that there is not so much drunkenness as there used to be; that there is more reading, and of a better character than formerly, and that a much larger proportion of children are being educated now than ever before. Formerly, in many respects, Saturday's work was not finished till late on Sunday morning. But now Saturday afternoon is a holiday at all places except provision-shops. And every evening of the week now, shops close at an earlier hour than formerly. Eighteen months since was established in Manchester the first daily newspaper. Now there are two such papers; and of one of them, which is sold at a penny, there are twenty thousand copies published. Also, within the last few years, three public parks have been opened for the people, and also public libraries have been established for their use.

During a recent progress of the Queen, at Liverpool, the path by which she was to advance was kept clear and guarded by a strong police force. But in Manchester, notwithstanding the hundreds of thousands of persons with whom

the city was thronged, the streets were kept free for passage by the people themselves, who everywhere stood back from the middle of the road, and, with joining hands, made and kept straight lines, between which the Queen passed. This was an incident from which much good was argued as to the capacity of the people for order and self-government.

I have no doubt that many unquestionable signs are to be found of improvement among the people of Lancashire. But the improvement may have been great, and yet not have reached any great height, as certainly it has not. And but for the soldiers encamped among them, in a time of distress I fear that still they might be a population terrible to live with.

I visited two shops, where chiefly the poor procure their literature. From what I saw and from what I was told, I found that the quality of publications for the poor has much improved within the last twenty years. And there is now but little demand for writings of a licentious character. At these shops I saw on the counters such tracts as these: "The Worth of Fresh Air"; "Are you thinking of Getting Married?" "The Happy Life"; "Cottage Homes." And side by side, I noticed these: "The Easy Ladder to Learning"; "The Gentleman's Letter-Writer"; "The Card-Player's Hand-Book"; "The Sunday Scholar's Casket"; "The New Royal Fortune-Teller"; "The Gentleman's Guide to Etiquette"; "The Lives of Robbers and Murderers"; and "The Reasonableness of Christianity."

The shops were crowded with customers, asking for one thing and another, in what sounded almost like a foreign tongue. Among other works on sale were two weekly newspapers and an almanac, of which these are the titles: "The Lancashire Fli-bi-neet," "The Bordtun Luminary," and "T'Bome Milu Olmenac." From the almanac I give, as a

specimen of dialect, the following attempt at humor; and it illustrates a little the temper of the people.

“Parson Luvcash heirn wonse set a paynter on to paynt t’ church, at soa much it da, went ta see ha he wor goin on like, an fun him dabbin awa he fine stile, tut tune a ‘Bobbin Joan an I.’ ‘O!’ ses t’ parson, ‘yo munnot sing songs here; ye mun sing hims.’ ‘Ah,’ ses paynter, ‘bud ah mun I do if I doant kno noan!’ ‘Why,’ ses parson, ‘yo no God Save t’ Qeen, dont yo?’ ‘Bob shave t’ Qeen, do yo sa?’ ses paynter. ‘Nou, God Save t’ Qeen,’ ses parson. ‘O, ah; I no that,’ ses paynter; an soa he began a singin it, an t’ paynt-brush went tut tune as natural as kud be. ‘O!’ ses t’ parson, ‘but do yo paynt tut tune?’ ‘Hea,’ sed paynter, ‘I do that, an noa mistak.’ ‘Why, then,’ sed parson, ‘strik off agean at Bobbin Joan, or else yo willant hev dun be doomsda.’ ”

Here is another example of dialect, which I take from the “Fli-bi-neet.” It is something like an account of what was going on last week at Eccles, a village about three miles from this place. For two or three days, the streets of Manchester, in one direction, were full of carriages, labelled for Eccles. And this was what was to be seen there:—

“Eh! wat sheawtin, laughin—thrutchin, doncin, drinkin, smooking, jokin, fiddlin, un hurdy-gurdyin thir wur. Thir wur rush carts un morris doncers, peepshows un meawntibanks, shows wi greyt picthurs o things sich as ther wur never owt seen loike ith wuld. Tumblers i thir spangled tights, bendin thirsels into rainbows bi sunleet un lamp leet. Haupnys wur tossin up i sly places ut had bin wrang printud, fur some had too yeds un some too tails. Whirley-boards kept fillin th’ owners pockets wi copper, th’ chaps ut put thir brass deawn had naut ta doo bo put deawn un watch th’ owner pick it up. Thir wur mint cake un thraycle sticks, jannock un gingerbread, pop (eawt ov o littel pump), painted colour ov a woman’s cheek, wi riddle un rose pink. Childer wi faces loike littel cherry-bums, wur blowin trumpets; th’ owd’st lad wur beawtin his drum wi his cap covert

wi hoss gowd, wol th' yungist ith mother's arms laugh'd thro it  
blue een, un then seem'd to wunder wat it aw meant.

That morn, as prim as pewter quarts,  
Aw th' wenches coom un browt t' sweethearts,  
Aw fund we're loike to hav three carts ;  
Twur thrung as Eccles wakes, mon."

This is the dialect of the poorer people of Lancashire, but under the influence of education it is already beginning to change. Formerly the bread eaten by the poor was almost exclusively oat-cakes. And these cakes baked very hard, and strung upon twine, and suspended from the kitchen ceiling, used to be universal in their cottages. Now, however, wheaten bread is much used. Clogs or shoes, with clumsy heavy wooden soles, were formerly the only shoes of the poor ; but now though very common, yet they are not so universally worn as formerly. With the laboring population, both their speech and their modes of life are being refined by the help of that plenty, which the manufacturing system draws to their neighborhood from all the regions of the world.

A stalwort race is this of Lancashire, and much taller, it is said, than the average stature of Englishmen. Always they have been eminent for energy. In the wars of the Roses, it was from Lancaster that one of the great parties was named. In the civil wars, Lancashire was a region on which Cromwell could confidently rely ; and always it has been a stronghold of freedom in the struggle between Churchmen and Nonconformists. In recent times, also, it has been from Lancashire the strength has been derived by which political progress has been sustained for England. And it is because of the activity, shrewdness, and decision of the people here, that one can hope for England things which one would despair of in the fens of Lincolnshire, or the beautiful scenes of Devon.

On investigation, Lancashire, I think, would be found to be remarkable for the number of self-educated persons it has produced. In its towns, and among its hills and cloughs, always and quite numerous there have been those whose energies have been urging them on to that struggle which is improvement, — men like Horrocks, who, untaught, found the way to track the planets on their courses, or like Arkwright, with whose patient thought the spinning-mill began. And others also in great numbers there have been — musicians or botanists — whose recreations have been in searching the lanes and meadows for plants in the spirit of science, or in practising, in little companies, the works of Handel and Haydn, till they grew familiar with their beauties. And always there have been others, not a few, whose minds have been open to that spirit, with the influence of which sentiment is refined and language the most uncouth grows musical, — that spirit which transforms peasants and weavers into poets, and which finds a man cutting stone, and lifts him into the dignity of a sculptor.

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York, dear old city, — how my heart throbbed towards it, as I approached it in a post-chaise, along the level road from Tadcaster. For at York I passed five years of thought and study and friendship and quiet, — years, as it seems now, of happiness so pure and great. As I advanced through Micklegate Bar into the city, it seemed as though a living embrace had received me; and as I passed down Micklegate, up Ousegate, and along Coney Street, every now and then I started as though some voice had called to me from churches and houses, which had once been daily and familiar sights for me. But with my further stay in York, I grow serious, and indeed very sad. It is now nearly twenty years since I last saw the place. And now O the changes in it! The

stone buildings are little altered. But the "houses of clay," — alas for them ! for so few of them can I find or recognize. And they that dwelt in them have been crushed as though before the moth, so soon and so helplessly they seem to have gone. Continually as I walk the streets here, I feel as though about to meet some friend who never appears, and I am startled as though by hearing words which never can I hear but by the return of the dead to life.

I do not think I could endure to be alone in this city for a day ; and certainly, but that I am not alone, I should not remain in it an hour longer. For it so distresses me to walk these familiar streets and meet only unfamiliar faces, and to be drawn to one spot and another, only to see for one friend and another, and even for whole families, that their places know them no more. Their graves I could look upon without pain, I think ; or if I sorrowed, I could comfort myself with a text, or some immortal truth. But altogether different from the distress of the graveyard is this sadness which I feel for empty places, for distant forms, which never approach me, and for voices which only seem to speak. I am pained and distressed, not so much because this is for me a city of the dead, as because it is a place all alive with memories, — full of voices, which speak to me, but which myself I cannot answer, — haunted, as it were, by the departed.

But, no doubt, this sadness is the greater for the place in which I feel it, because, fresh as I am from the New World, I feel so solemnly the ancient character of this city, — this scene of departed generations and centuries, powers and forms of civilization.

And for an ear which knows how to listen, O the memories which here call aloud from the depths of the earth, from ancient ruins covered with ivy, from the statues which surmount the city gates, and which look down from the sides of

the Minster, or which bend from beneath some old house-roof!

A queer, quaint, venerable place is this, — full of such crooked, very narrow streets, and such very, very narrow alleys. There are more than forty thousand inhabitants here, and yet these narrow roads are never crowded, even though the causeways are so narrow, that on most of them three persons cannot walk abreast. Through the middle of the city flows the river Ouse on its way to the Humber. And round the city, completely encircling it, are stone walls, a large portion of which are in perfect repair. In these walls are four principal gates, called bars, and some smaller gateways called posterns. A gate here is called a bar; and, as in Scripture, a gate is a street. The very names of the streets in York make the visitor feel himself a stranger in the city, — Sheldergate, Briggate, Goodramgate, Swinegate, Whipmawhaphmagate, Spurriergate, Walmgate, Watlingate, Ugglesford. Other names there are, which suggest their own far, far away origin, — Jewbury, some locality once used by the Jews, and to which they were restricted, — Knavesmire, the poor men's common-land, — Bedern, the place of the Bedesmen, men of prayer, — and the Foss, a canal dug by the Romans as a *fossa*, and for military purposes.

The churches in York are very numerous, but they are very old, and they seem small, and as though dwarfed by their neighborhood to the Minster. Their names, sometimes, sound singularly, — St. Peter the Little, St. Trinity, St. Michael le Belfrey, St. Crux, St. Sampson, St. Trinity cum St. John del Pike, and St. Olave. St. Olave was St. Olaf, the great Danish saint; and the church of his name was founded soon after the year 1000, by a Danish earl.

But Danish, Norman, Saxon, Roman, — the city abounds

in such memorials, and with buildings, ruins, and other remains of the Middle Ages : and well it may ; for York was the chief station of the Romans in Britain, while they possessed the country ; till very recent times, it was the metropolis of the North ; and for more than a thousand years, it has been the seat of an archbishopric.

Here still standing upright are parts of the fortifications, inside of which the Roman soldiers practised those military tactics, strong in which they held the world in their grasp. Here from its lofty mound still frowns Clifford's Tower, erected by William the Norman, to awe and control the few inhabitants left in the North after that awful devastation by which the name of the Conqueror was a name to tremble at for ages after his death. Here still, circling the city, stand the walls whence enemies were watched, as they approached across the broad plain in the wars of the Roses, and during the civil wars of Charles and Cromwell. Here still, a gateway of the city, stands that Micklegate Bar, in front of which was fixed the head of the Duke of York after his defeat, the face turned towards the city, and in reference to which Shakespeare makes Queen Margaret say, "York may overlook the town of York." Here still are to be seen extensive ruins of St. Mary's Abbey, mention of which is so frequent in the poems of Robin Hood.

But yet the city was formerly so often besieged and captured and ravaged by Picts and Saxons, Danes and Normans, and by men of the White Rose and men of the Red, that the monumental remains of antiquity, numerous as they are, are yet not so many as might be expected from the many narratives in which history makes mention of the city.

Here in York, in the name of the Roman emperor, law was once administered by Papinian, a famous jurist, whose



mind is still felt in our courts of justice. Here died the Roman Emperor Severus, looking back on the many offices which he had filled during his rise from lordly estate to the imperial throne, and exclaiming, "I have been all, and yet am now no better for it." And here too died the Emperor Constantius. Here on this spot was Constantine proclaimed Emperor by the Roman army, — that Constantine who was afterwards surnamed the Great, and in whose conversion to Christianity the whole world was converted. Here was born, and here was educated, that Alcuin who was the preceptor of Charlemagne, and who removed to France to become one of the morning-stars of modern civilization. Here died Siward, the Danish earl, whom his countrymen agreed to call the Great, — a Christian, but in whom the old Norse spirit was so strong, that he bemoaned himself thus on his death-bed: "O, what a shame it is for me, who have escaped death in so many dangerous battles, to die like a beast at last!" Here, all unconscious of any peril from William of Normandy, did King Harold, the night after his victory over the Danes, celebrate his success in the greatest battle which had then ever been fought in England. Within these walls did Henry the Sixth receive the news of that defeat which started him away into Scotland as a fugitive; and here with what had been Henry's own royal cap was his successor Edward the Fourth crowned as king. Here on his way to London did James the First, in the company of the Dean and Mayor of York, begin to feel himself a sovereign, after a very different manner from what had been allowed him by the Puritans of Edinburgh; and here, too, for several months, did his son Charles intrench himself as king, after the Londoners had become men too much in earnest for him to endure patiently.

In York are also to be seen many articles of antiquity

very interesting, and which illustrate the history of the city, — coins with which once the Roman soldiers were paid, — pieces of money, which had been hidden away, perhaps when some attack was dreaded from the Picts or the Danes, — kilns, in which potters burned their vessels, — tessellated pavements, of which once householders were proud, — and baths, reclining in which the Romans went back in their thoughts to a country of vines and to a climate more genial than this of cloudy Britain.

A very singular article of antiquity, and very interesting, is the drinking-horn which the Saxon Earl Ulphus rose from his death-bed to carry to the Minster, in token of its being his will to bequeath all his lands to that Church of St. Peter. This drinking-horn, once the tip of an elephant's tusk, has carved upon it figures exactly resembling those which have recently been copied from Assyrian marbles. For a thousand years has this horn belonged to the Minster. And could its history be traced beyond Earl Ulphus, probably it would be found to have been a curiosity brought away from Assyria by some soldier when his legion was being moved thence to another quarter of the Roman empire, and perhaps to Britain.

Eboracum was the Latin name for York. And the site of Eboracum was nine feet below the surface of the present streets of York. Always it would seem that more is brought into a city than is ever carried out. And it is thus that the city of York has been elevated so much above the level on which it stood fifteen hundred years ago. And so now, when here excavations are made of the soil, it is like digging into antiquity deeper and deeper. First, perhaps, at the depth of a few inches, may be found a shilling of Queen Anne; then, lower down, some bullet or cannon-ball, the discharge of which Prince Rupert may have heard; then,

perhaps, some piece of pottery inscribed with old English letters, or some pilgrim's token brought away from Canterbury or Walsingham. Then, lower still, is reached the depth at which, a little while ago, was discovered a hoard of several thousand Saxon coins. And down deeper still than this is the level at which are found ornaments, such as Roman ladies may have lost, — weapons, which must once have been grasped by legionaries, — and pens, spoons, pins, combs, bodkins, needles, glass bottles, beads, bells, knives, and other such articles as show where houses have once stood.

Nine feet below the level of the present streets are the roads with which Severus was familiar, and along which once a father went to weep over his daughter's stone coffin, as he read upon it this inscription so simple and tender: "To the Gods, the Manes. To Simplicia Florentina, a most innocent being, Felicius Simplex, her father, of the Sixth Legion Victorious, dedicated this." This poor father beside his daughter's coffin, comforting himself with a belief in the region of the shades, and wiping away his tears to read the words, which some British workman had cut for him, — he is a picture to think of. The poor father with his comfortless faith! The stern soldier crushed in his armor by a blow which he had not learned how to bear! For probably he had never once consorted with those despised, persecuted people of his time, from whom he might have learned to put on the breastplate of faith, and for a helmet the hope of salvation. Dust fearing for dust, and then weeping for it, beside a coffin, — this is what we are and all we are, till we are quickened into the consciousness of being accountable to heavenly powers, and until the Spirit bears witness with our spirits as to what we are.

York, ancient city, the city of so many generations! We

tread the earth of it with some sense of sacredness, on account of the dead who lie buried beneath ; and we breathe the air of it, with a sorrowful sense of its being mortal breath ; and we walk the streets here with an awe on the soul, as though from moving in a crowd of ghosts. And, indeed, continually are we made here to think of those who have been in the world before us, and who departed this twilight of life for greater light, — ancient Britons, who worshipped God with trembling in deep oak-forests, — Romans, who erected altars here to the gods not of Italy alone, but of almost every country which they had ever visited, — Danes, who rushed upon death here, confident of being welcomed by Odin in the halls of Valhalla, — Christians of the Middle Ages, — scholars, who passed their lives in the enlargement of human thought, — saints, who attempted with their prayers to hold the world of men more firmly to the throne of God, — and men and women, in a long succession, who trusted it was the way to heaven along which they walked, their lives regulated for them by the ringing and the tolling of the Minster bells, and by those services and customs of which the Minster was the high sanction.

Surely never were mother and daughter more unlike than are York and New York. And yet in all England there is no city more worthy of having a namesake in the New World than this of which I am a sojourner at present.

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It is Sunday morning. And the Minster bells, O how sweetly and joyously they ring ! The city is filled with their music, every street and square and house ; and one thinks that so also every heart must be. These bells up in their towers, how they seem to give voice to the sentiments with which they are lettered ! One minute, we seem to

hear, "Music is medicine to the mind"; and another minute the peal sounds like

"To honor both of God and King  
Our voices shall in concert ring."

But hark, this full, quick, joyous tune! How the sixth bell seems to lead with its inscription, —

"Our voices shall, with joyful sound,  
Make hills and valleys echo round."

But how can we write about the Minster itself! The vast, gray building, that would be so wide, only that it is so long, and that would be so broad and long, only that it is so high! A monument of ages, — a slow growth of toil and skill and art, — a mountain of stone shaped into the form as though of worship! Windows so lofty, roofs that climb above roofs, buttress and flying buttress, turrets and towers, — windows in rows, and windows above windows, — niches in the walls, from which statues have fallen, and in some of which still there are statues standing, — and walls all alive with meaning and beauty, — this is what the Minster is to look at, as the spectator comes upon it, emerging from some narrow, crooked street upon the Minster-yard. But the longer he gazes, the more nearly speechless becomes his admiration. For what words have been used on other buildings he feels are wrong and weak for this. And he can only look and wonder, and wonder and look.

But now, at this south door, let us enter the Minster. O what rows of pillars, and what arches! And then these painted windows, and these windows above windows! And O these vaulted ceilings, — these high, high roofs! And made plain to the bodily eye, O this beauty of holiness! All this we see; and this is what we first feel on stepping into the Minster. But with advancing up it, O how mean

we feel ourselves ; and how we feel abashed as though by heights above heights of intelligence ; and how we feel humbled as though by lofty goodness, which only this instant have we known of !

And with staying here we feel the more deeply. Our wonder deepens into awe ; and the beauty of holiness begins to feel like its chastening power. But this sublimity, which we feel, is as though from looking up into heaven ; this sense of space is as though from some wide, wide view. The power of art this is, the completeness of it, the wonder of it, that even stone walls affect us with the sense of the infinite.

But O the beauty, the rich colors, the gorgeousness of these painted windows, — these windows, which would seem so immense, only that they are so well proportioned ! See this eastern window, grand and great. Yet it is a surprise to us to discover how many complete pictures it contains ; for indeed there are in it representations of nearly all the principal events of the Bible, beginning with the six days of the Creation. Then here see these prophets, see these saints, with the light of heaven streaming through them still. But how beautiful this window is, which is called the Five Sisters : it is so simple to glance at ; but yet to examine, it is for pattern so intricate.

But hark, the organ ! Let us listen to it, for indeed it sounds here as seldom it does in any other place. And truly this Minster is the home of the organ. And now, through these doors of ornamented brass, let us go into the choir. It is an enclosure in the eastern nave, — a church within a church. These stalls against the sides, with names above them, are the seats of the prebendaries ; that brass eagle with his outspread wings is a reading-desk ; that open space in the oak-work, with a cushion in front, is the throne of the archbishop. But now the voluntary is finished ; and

evening service begins. How unlike this is to anything American, — anything at least that is Protestant in America!

What do I think of it? I do not know, I cannot tell. And to-day, at least, I can only be still and listen and feel. What is chanted or sung I do not know, — familiar words, no doubt, though they are not to be recognized. And for the present, at least, it suffices me, this religion of the eye and the ear. One, two, three, — what harmony in their voices, with these fifteen or sixteen choristers! How they chant the prayers, as though with one voice! This chanting of prayers is odd to think of, yet the effect of it is reverential, though dreamy. O, it is the luxury of humility, this style of lamentation, so painless, this pleasant mode of confessing sin! But yet it is all very singular to a Puritan striving evermore for clear thought and strong conviction, and jealous of nothing so much as having his sin feel easy to confess. But still from this priest chanting the prayers, from these vicars, choral and singing boys, from this great organ, and from this music, grown perfect for its purpose by use during a thousand years, in some way there is produced a sensation which one is contented to believe must be religious. Chanting now, and now singing, — now a lonely voice, and now all the choristers in unison, — dead silence now, and now the might of the organ, — my soul is enraptured with it all, if not purified. A sea of harmony is this, on the waves of which my soul seems to rise and fall; a dream this is, in which, free of the body, my soul has music made for her, such as the world never echoes with “Amen!” What a grand accord of organ-notes and voices! More than supplication, it sounds like triumphant annunciation. “Amen!” It sounds as though it were joined in by seraphs, and as though it were too joyous to be the utterance only of men of sin and sorrow.

But ah! it is over. The people begin to move. The

gates in the screen are opened. And soon they all disappear, the congregation, vergers, singers, and clergymen. Soon I pass out into the open air. And by the clock over the door, I see that it is five. Five o'clock, only five; and I dined at three. Why, the service just finished, — in this broad light, what a dream it seems to have been. Is it wrong to say so? Almost, I fear, it may be. I fear that it may be captious criticism. But yet I think that this is a form of worship which never would invigorate me with holy resolution, or strengthen me with any abiding sense of God or right or truth. Almost I am ashamed to say so; but indeed this was what I felt, as I descended the Minster steps, to return home by those streets on which shop-doors open on week-days, and which are trodden, the week round, by men and women, who know of sin and sorrow, and who need to be made to know of God, with that distinctness with which Jesus spoke of him. And perhaps it is not presumptuous to suppose, that perhaps that distinctness of knowledge which Jesus communicated can be conveyed only by that simplicity of means which Jesus used.

Again I am in the Minster, being desirous of hearing the service on a week-day. It is a morning service, but the manner of it is the same as the service which I attended on Sunday afternoon. Here are eight persons for a congregation, though on Sunday there were two or three hundred. And it is for such a small result as this, that the vast edifice of the Minster is maintained, that there are two services here daily, the year round, that all these choristers and vergers are paid, that all those prebends are endowed, and the Dean is made a wealthy man. To what small ends have shrunk what were once the grand uses of the Minster! I would not have the Minster doors open to the Church of Rome again; but I must say that in the Minster the Church of England



is not at home. And listening to the service which goes on here, and remembering how it is read, and must be read, whether it be believed or not, one feels that probably the Church is weak through those very acts of Parliament which are intended to be her strength. By the Thirty-Nine Articles, to all the hundreds of propositions involved in which every clergyman is made to pledge himself,—by the manner in which he is bound to think and feel and act and preach only in conformity with these Articles, — by the way in which his utterances are liable to be censured by his superiors, and to be prosecuted in the ecclesiastical courts for heresy, — by these means, the English Church is estranged from the spirit, the ways, and the wants of the age, is weak for work and weakened for thought.

With walking up and down these grand aisles, one grows sad, as though for decayed glories and vanished uses. For this Church of St. Peter, beautiful as it is, is yet really but the ruin of what it once was, both in magnificence and use. Here and there is a monumental cross, which reminds one of how the whole vast floor was once covered with inscriptions for the dead. A little tarnished gilding, and a spot of coloring scarcely perceptible, tell how statues and walls were once ablaze with grandeur. And then in these aisles the curious stranger wanders up and down, from nave to nave and from transept to transept, only to make them seem the more utterly disused. In that western aisle alone, ranged against the wall, once stood forty altars, where every day as many priests repeated prayers for the souls of the departed. And in that middle aisle formerly the floor was marked with little circles, to denote the spots, beginning at the grand western entrance, on which more than a hundred priests stationed themselves on the greater days of the calendar. These pillars were sometimes hung with silk; and then against these walls,

O the monuments which once stood in brass and marble! — grand tombs some of them, and some simple inscriptions, but all of them helping to people the Minster with recollections of saints and heroes and good citizens. And now let us look at this huge font, how it stands by this pillar with a lid which can be raised only by a rope and pulley. But ah! this cobweb, this dust! This font was placed here, erected here, in faith and for baptism; but now it stands only a relic of the past, and a reminder of what once the Minster was in the North.

But in the days when this Minster was not as old as it is now, before it had been worn by wind and rain as much as it now is, and before it had been defaced by zealots and been despoiled by thieves, it stood in the city, the centre of a great sisterhood of churches, a large part of which have been suppressed. And then, too, there were convents of monks and nuns, vowed to the service of God and man, by oaths of more or less efficacy, and at the gates of which, in the worst of times, always the poor were relieved. Also within the same city walls with the Minster, there were not fewer than thirty hospitals for the sick, all of them founded in a religious spirit, and tended by persons of a religious profession. Of one of these hospitals, that of St. Leonard, there are still considerable remains. The whole of the basement was an ambulatory, — a place of exercise for the sick. Here the patients walked in inclement weather, being kept warm by fires in two great chimney-places. Above this ambulatory were the wards for the patients. Adjoining one side of the hospital, and on a level with the beds, and with doors opening so as to show the whole of its interior, was a chapel where Mass was celebrated in such a way as that bedridden sufferers could witness the service. These sick people, as they lay in their beds, were almost under the shadow of

their Minster ; and so often must they have listened to the Minster bells, calling to prayer, tolling for the dying, tolling for the dead, and ringing for joy.

I am not a Catholic, and I am not for good reasons, as I think ; but for love of the Minster I could wish to have seen one of its days, its great days in former times, when it stood in the city, convents, hospitals, and churches so numerous about it as to cover almost half of the city with their buildings, — some of them humble chapels, and others of them vast structures like St. Mary's Abbey. And indeed, in those days every inch in the broad spaces of the Minster was of use, and every part of it was alive with beauty ; and all the year round, the whole day through, its doors were never closed, but were always open for religious services, which continually were ending and being renewed.

Hardly can I help endowing the Minster with a spirit, a Genius. And this Genius, — I think of it as having been outraged in the early days of Protestantism, and by that shameful Act of Uniformity, by which the Book of Common Prayer was established for use, in the early days of Charles the Second. Yes, and very largely the Minster was stripped of Popery by hands eager chiefly for the gold, which they could tear away. And the altars in it were very often broken down by men who were Protestants one day, and Catholics another, and intent only on the silver cups, which they could put into their melting-pots. And the Genius of the Minster still is sorrowful for all this, and sorrowful for the crowds which once rejoiced with him and wept with him, and whom now he never sees. Ah, yes ! this Minster, for the spirit in which it was built, it ought to receive into it worshippers of a larger mind, a broader charity, a more earnest brotherhood, than would seem to meet there now, or than indeed well can meet there according to law.

How long I have known the Minster ! How many, many of the best hours of my life were measured for me by the clock over the south entrance ! How many of my days I have known as ended by hearing at midnight the slow, deep tones of the Minster clock ! In how many an hour of meditation has the Minster, visible from afar off, been like the companion of my thought ! How often I have walked its aisles, till I have felt myself, as it were, growing into its spirit ! How much I owe the Minster for the feelings of sublimity into which it has drawn me up, — for some surviving presence of antiquity with which it has made me familiar, — for the holy awe with which it has chastened my soul, — for the beauty which it has taught me how to feel, — and for the high, good thoughts which I have reached not without help from its Genius !

The Minster was built by Catholics, and myself I am a Protestant. But the Catholics of five hundred years ago, had they been living now, might have been people of my own way of thinking. Ah yes ! Spiritual fathers of mine, the great bishops and doctors of former ages, and the noble artists with whose handling the very stones grew devout, — I will not give them up as my kindred, till I can believe that they would have lived through the experiences of these latter ages, and not have been altered in mind. O founders of the Minster which I have loved so much ! I cannot think but that we are of one soul, — you with your grand old building, and I with these feelings, these thoughts, which so largely are owing to you.

## THE BROAD CHURCH.

It is known that, among the ministers and members of the Church of England, — a Church once supposed to preserve a peculiar and inviolable unity, — there have appeared within a few years such marked differences of faith as all allow to be fundamental. These differences relate, first, to the doctrine of Future Punishment; and a distinguished Professor was depôsed from a theological chair, in one of the first Universities, for daring to believe and teach, as John Foster and others had before him, that eternal torment is not a doctrine of revelation, even if it can be reconciled with reason and the character of God. Then we had essays and dissertations, from some of the leading theologians of England, on the Atonement, and related themes; in regard to which it is enough to refer the inquirer to the large volume of "Theological Essays," collected by Dr. Noyes, and recently published by the American Unitarian Association. The commentaries of Conybeare and Howson, and Jowett also, are well known. And now another volume comes directly from England, on a subject greater than any other in dispute, because affecting all others through the interpretation of the Scriptures and the very authority of revelation; namely, the subject of Inspiration. The Rev. John Macnaught, a prominent Episcopal clergyman of Liverpool, first broached heretical and dangerous opinions, as they were deemed, in a "Clerical Society," and then published a large volume on the subject; for which double offence he was duly "expelled" from said Society, by a vote of fifty-five of his brethren, only four voting in the negative, and three refusing to vote.

We have been amused, mortified, and provoked, in about

equal measure, in reading the account which Mr. Macnaught has published, of the measures, letters, and various ecclesiastical doings, that preceded his expulsion. They occurred during last year, and make a pamphlet of eighty-eight pages. His brethren, by whom the act was consummated, were very averse to the publication of the matter. And well they might be. The nineteenth century has not recorded, to our knowledge, a more unjust, undignified, impolitic, or anti-Christian proceeding. For the sake of the Church and humanity, we should have been willing that the whole should sleep in silence. But the seventy clergymen did not keep silence themselves, and it was too much to expect of the arraigned and excommunicated brother that he would submit in silence. He evinced a brave, outspoken frankness through the whole ; and though a little more policy, with less aggressiveness on his part when attacked, would possibly have conciliated and produced a different result, it might not have been as well for the cause of truth and justice. If men and ministers will be intolerant, act in violation of their own rules, refuse to allow the freedom which all "discussion" implies, and childishly attempt by their exclusiveness to punish honest difference of opinion and arrest the world's progress, it is better that the whole should come to the light, and appear just as it is. We thank Mr. Macnaught for his resolute fidelity to his clear convictions, and his manly courage in declaring them, and vindicating his own rights.

His views of Inspiration relate to the verbal *infallibility* of the Bible. And the fact is sufficiently humiliating, that, at this day of the Christian age, a man can be accused, tried, condemned, and expelled from fraternal communion, for doubting whether every word of the Old and New Testament, even in the translation, is inspired and infallible ! It is not his own Church, it will be remembered, nor any ecclesiastical

body or authority, that has thus set in judgment upon a dissenting brother, and cut him off by an arbitrary exercise of power. The "Liverpool Clerical Society" is only a voluntary pastoral association, whose direct and chief object is "discussion," one half of their monthly meetings being devoted to theological subjects, and another to practical. Nor did Mr. Macnaught obtrude his views upon his brethren. On the contrary, he was expressly appointed, with another member, to read an essay on the subject of Inspiration, that, as usual, the whole matter might be opened and discussed. This was done on the 8th of January, 1855. His friend, Dr. Baylee, who preceded him in the debate, took the ground that there "was no logical resting-place between verbal inspiration and atheism. A man must either believe that every *word* of Scripture was inspired, or he ought (logically) to deny the existence of a God." Mr. Macnaught, in his turn, "contended against the popular idea that inspiration implied infallibility. He argued that the Bible was inspired, but that this did not prevent there being errors in the Bible. If rightly regarded, this recognition of errors in the inspired volume rather helped Christian faith than otherwise." This of course led to a vehement discussion. Not that many of those present attempted to meet the argument, or show its fallacy; but they declared Mr. Macnaught's views to be "perilously erroneous"; they charged him with denying the inspiration of the Bible; they spoke of his opinion as "infidelity, or the next thing to it"; and one brother said, "he would not stoop to pick up a Bible which might lie at his feet, unless he thought it was the infallible word of God."

More than a year passed, however, before any steps were taken against the offender, in the Clerical Society. He was on the best terms apparently with all the members, taking

part in the various debates, but never reviving the delicate subject. At a later meeting, April, 1856, the assigned topic for discussion was "The Example of Christ, and its Limitations"; a singular mode of putting the question, certainly. And more singular was the declaration of the first debater, leaving us to infer that Mr. Macnaught was not the only member of that clerical body holding peculiar opinions. "The opener (Mr. Cowan) argued that Jesus was, in many respects, for various reasons, not a proper example for us." In opposition to this opinion, Mr. Macnaught maintained "that our blessed Saviour should in all things be our example." This position he illustrated and enforced by various citations, going to show that it was a duty to follow Christ's example, "even in his sufferings," and quoting to that point "a most remarkable passage, in which Paul spoke of our Saviour's afflictions as being (in some sense) deficient." We are quoting his own account of what he said, and ask attention to the passage referred to, — Col. i. 24: "I Paul am made a minister who now rejoice in my sufferings for you, and *fill up that which is behind* of the afflictions of Christ in my flesh, for his body's sake, which is the Church." Mr. Macnaught's exposition of this passage, which he insisted must mean "that the sufferings of Christ were in *some* sense deficient," produced a sensation and visible "shudder" in the room, and he was accused of "preaching Antichrist." Permission to explain was at first refused him, but granted toward the close of the evening, when he declined entering at that time upon a discussion of the "great and difficult subject of the Atonement," but would gladly do it if the subject should be assigned for another evening. This was not done.

Soon after the meeting, he was visited by a leading member of the Society, one of the "Managing Committee," who



called wholly as a friend, but suggested to Mr. Macnaught, in the course of conversation, the expediency of "his quietly retiring from the Society." This he did, not only from what had passed in the meetings of the brethren, as stated already, but from having just read, "with painful interest," Mr. Macnaught's book on Inspiration, just published. The request that he would withdraw from the Society took Mr. Macnaught by surprise; and he declared himself not prepared to follow that advice, without further consideration. A discussion ensued on "imputed righteousness and vicarious suffering," on which they differed, but the interview closed with professions of mutual regard and uninterrupted friendship.

Nothing more transpiring, judge of Mr. Macnaught's surprise, when, at the next regular meeting of the Society, only three days after that friendly interview, the Secretary opened the business by saying that he had been instructed by the "Committee of Management" to give the following notice: "The Rev. John Macnaught, having avowed in meetings of this Society sentiments respecting the inspiration of Scripture and the atonement of Christ's death which are contrary to the deepest convictions of its members, — *Resolved*, That he be no longer considered a member of this Society." One or two of the members instantly offered to move and second the resolution at the next meeting; not one of the sixty-three present saying a word in opposition, or expressing the least sympathy for the brother who was to be thus summarily ejected from a Society whose whole purpose was discussion, and whose rules, as they admitted, gave them no authority, as their history afforded no precedent, for such a proceeding. It was defended solely on the urgency and necessity of the case. Mr. Macnaught expressed his utter amazement at so sudden and high-handed a measure, and asked to be heard. This privilege was refused him, and

the President immediately called for the subject of the evening, which was "The Existence and Power of Satan"; a subject, by the way, that seems to us not altogether irrelevant! The debate proceeded, and when it came to Mr. Macnaught's turn to speak, being invited as usual, he "ventured not to make any assertion," but to ask for information; whether, considering the frequent reference of the New Testament writers to demons, as the causes of certain disorders, and other similar facts, "it was theologically necessary to believe in *personal devils*, in order to account for the undeniable existence and power of evil." This looks as if our friend, now under the ban, might be heretical on some other points beside those specified in the resolution for expulsion. Curious things are sometimes said in those meetings, we should judge, by others also. "In the course of the discussion, Mr. Howson remarked, that his difficulty was not to believe in the Devil. Of that he found abundant proof in *himself*" (he will pardon us for italicizing that word) "and in everything. His difficulty was to believe in God." What can this mean? We have heard of its being said of some one, "He is an atheist, — he does n't believe in the Devil." But here is a man who does believe in the Devil, finding him everywhere, but has great difficulty in believing in God! The Liverpool Clerical Society has not finished its work yet; there are other members to be looked after, — one who thinks that Christ is not a proper example for us "in some respects," and another who finds it much easier to believe in Satan than in God. Are these declarations insignificant and harmless, compared with the opinion that every word of the Old and New Testament is not infallible?

But our story must be finished. At the next meeting of the Society, Mr. Macnaught, having during the interval called in vain for a statement of the definite charges on which he

was to be tried, was allowed a limited time in which to make his defence ; and he did it ably, taking not the defensive only, but distinctly charging the Society with haste, injustice, and a disregard of their own rules, in the whole procedure ; and especially in now allowing him only forty-five minutes, and this before hearing the accusations, while nearly three times that space was given to his accusers in the beginning and the end, and he was refused the common privilege of replying. In regard to his alleged heresy on the subject of Inspiration, he avers that he simply takes his stand at the side of Michaelis, Marsh, Burnet, Neander, Tholuck, Hinds, Hampden, Thirlwall, and Whately, — all of whom had more or less definitely questioned the verbal infallibility of the Scriptures. One brother alleged that the authorities which Mr. Macnaught had cited “ were not honestly quoted,” — a serious charge, which he did not attempt to substantiate. “ Mr. Macnaught offered the pages from which his quotations were made, but he did not receive the courtesy of a reply.” The vote was taken, declared to be largely in favor of expulsion, and the meeting was hurriedly broken up, only sixteen members, out of sixty-two, remaining to perform the closing devotional service.

Such is a condensed account of a most remarkable chapter in ecclesiastical discipline. We have no room for a particular account of the book on Inspiration, to which the accusers frequently referred, though it had not been named in the resolution, and was not regularly before the Society. It is a fair octavo, written with ability and a good spirit, though not profound or entirely satisfactory to us. But it is an important book, as the first entire volume that has come from such a source, so far as we know, in opposition to the infallibility of the Scripture records. Its definition of Inspiration, whatever else may be thought of it, is sufficiently at

variance with all orthodox definitions that have ever come in our way. After quoting some Collects of the Church of England, Mr. Macnaught says: "There is still recognized and admitted, among all believers, the ancient, Scriptural, and only true idea of Inspiration, according to which the term signifies *that action of the Divine Spirit by which, apart from any idea of infallibility, all that is good in man, beast, or matter is originated and sustained.*" A clearer statement of the doctrine, and of his reasons for it, is given in a succinct form in his defence before his brethren, referring to the original essay which first troubled them: "Those sentiments amounted to this, that whereas the Holy Spirit of God was in the sacred writers, and his influence was consequently on and in their writings, I regarded the Bible as the venerable and inspired Book of God, containing the way of salvation by Christ, so written in it that no humble and earnest inquirer could fail of finding that way; but still, whereas I found discrepancies, contradictions, and errors in the blessed Book, and found those errors confessed to, with more or less frankness, by such men as Archbishop Whately, Bishops Hinds, Hampden, and others; and whereas the denial of the existence of such errors by good men could only tend to overthrow the faith of earnest and unprejudiced inquirers, I held it as expedient as it was true to acknowledge that the Bible, though most holy and inspired, was yet not infallible."

We do not understand that Mr. Macnaught's relations to his own parish, a large and most respectable one, have been at all disturbed by this controversy, or his expulsion from the Clerical Society. He has shown principles of conduct, and powers of mind, as well as an excellent temper, which ought to endear him to any people who can enjoy his ministrations; and we doubt not such will be the effect of this petty persecution.

The "Broad Church" is growing broader. Many of the best minds, in more than one nation of Europe, are ranging themselves under its banner; and we could name some of our own country, equally prominent, and quite as broad. They take no new name. They are not Unitarians. Their peculiarities are more important than any pertaining to a nominal trinity. Names are shadows; opinions, feelings, changes, tendencies, are facts. Assure us of the facts, and we care not what you call the men themselves, or in what communion they remain, so long as we believe them conscientious and devout.

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### MISSION TO HONOLULU.

By a reference to another page of this Journal, under the head of *Meetings of the Executive Committee*, it will be seen that Rev. Joseph C. Smith, of Newton Corner, has been appointed a Missionary to the Sandwich Islands, and that he sailed from Boston on the 4th of February last.

We propose to name some of the reasons which led the Board to establish this mission, and directed their attention to Mr. Smith.

For several years the Secretary of the Association has been in correspondence with a friend at the Sandwich Islands, in regard to the development of religious opinions and wants in that region. A large trade is carried on at Honolulu. A whole fleet of whale-ships there obtain supplies. Many American families are resident there. A number of these are from New England, some of whom were once connected with our religious societies. They find themselves neighbors to several families from the North of

Ireland, who formerly worshipped in the Unitarian churches of that country. They are not in sympathy with the religion there established by American Missionaries. They feel the need for themselves and for their children of other religious instruction. By a union of their means and a concentration of their efforts they believe they will be very nearly able to support a minister of their own cherished faith. The distribution there of a large number of our books, which were eagerly sought and extensively read, has still further prepared the way for an attempt to establish a society. A request has accordingly been sent, in repeated and urgent terms, that the experiment might be made. It was thought that the salubrious climate of that region might give a home to some one who could not live in the severities of our New England seasons.

While the Executive Committee had these facts under consideration, they heard that Mr. Smith of Newton Corner was soon to leave his people, for the purpose of undertaking a long voyage for the benefit of his health. A bronchial inflammation had once before yielded to the influences of sea-air and a milder climate ; and although the case was one of some severity and considerable prostration, he had confident hopes of entire recovery by a voyage. In these hopes his physician and friends so much shared, as to advise his immediate departure.

To Mr. Smith the offer of this mission came as a divinely sent call. It gave an object to his voyage, an end to look forward to, a hope of long-continued usefulness in a profession which has been growing dearer and dearer in his eyes ; and although it caused the sundering of ties which appeared to us to be peculiarly beautiful and tender, separated him, too, from his family, and took him to a far distant quarter of the globe, yet he felt confident that he should gather in that remote field another flock, and should

send for his family to join him there. The field there was in the vineyard of the same Master as the field here, and the Master himself is equally near to both.

It has been our happiness to know Mr. Smith for many years. He graduated at Bowdoin College in 1838, and soon after commenced the study of theology at the Seminary in Andover. Just before completing his preparation for the ministry, he met with a change in his religious views which led him to seek a settlement in our branch of the Church. He was accordingly ordained in Groton, which place, after a ministry of several years, he left, and took charge of the society then recently gathered in Newton Corner.

To himself and to the members of his little flock, his pastoral life there was one of unusual satisfaction. To ministrations made impressive by his sincerest convictions, he added a personal character which won confidence and affection. His parish increased, a neat and beautiful church was erected and dedicated, and although his health was far from confirmed, he had the prevailing hope that he might long sustain relations which from the first had been full of harmony and love.

Otherwise, however, had the Disposer of events ordered. The resolutions that were passed by his Society on the reception of his resignation, the tokens of affection from many members of his flock, and the evident sincerity of the frequent expressions of regret in view of the necessity of his departure, all proved the strong hold he had upon the affections of the people of his care. On the 25th of January he addressed them in a brief farewell discourse. A few copies were printed for private distribution, but with the express understanding that they were not "to be sent to any editor or publisher for notice in any public print." We have his permission, however, to quote the following extracts, which we are sure will not be read without interest.

From the appropriate text, "Where is the flock that was given thee, thy beautiful flock?" he thus speaks of what has been his aim in regard to that flock: —

"It was my desire to build up you, by building up Christ in you. I know of no other or better way of helping the growth and success of any church or society; organized for the purposes of true religious worship and life. My office is, as I said, emphatically to do that; to be your pastor and religious teacher in Christ. It is not to be your instructor in a catechism or a creed of human opinions about Christ, which some men confound with Christ himself; not the expounder of articles of belief, established by the authority of men, or of schemes and theories of salvation; nor simply to be a master of religious rites and priestly ceremonies. But it is to preach Christ as he is set forth in the Gospels, the Son of God, and the friend and brother of man, to declare his words and works, to illustrate his spirit and life, to show forth his death and resurrection, as the manifestation of God's mercy to man and man's duty to God, of that love toward the Infinite Father, and that brotherly charity toward all men, which is the coming of God's kingdom upon earth, and the earnest of life eternal. It is to proclaim his words, which he said were 'spirit and life,' as spoken by one 'having authority' to tell us of both earthly things and heavenly. It is to apply them to our outward and worldly life, to make it righteous, — to our inward life of thought and affection, to make it pure and holy. It is to make his commands the standard of duty in our daily pursuits, his spirit the lofty ideal for the formation of our characters, his revelations of the heavenly, and his gracious sympathy, our encouragement and comfort in bearing our burdens and carrying our sorrows. It is my office thus to lead you to Christ, the fountain of divine truth and the bread of divine life, in order to teach you what is essential to know, and save you from sin and make you what you ought to be, his personal disciples, and not the disciples of a sect or an ecclesiastical order, established in his name.

"To build you up as a body of Christians, therefore, rather than to enlarge a sect, has been my duty and desire. Sects may be in-



evitable, denominations may be necessary, while men differ as they do. But no sect, in my humble estimation, has the monopoly of salvation, or controls the key of the kingdom of God. It is possible to go through any of them to heaven, provided, in going through, a man follows the lead of Jesus and lives the life of the Lord. It is nowhere revealed that God will separate the sheep from the goats according to any line of distinction which men may draw to discriminate themselves from others here. Nothing is truer than the fact that men may be made sectarians, of any and every name, without being made Christians at all. We are technically known as Unitarians, and in some sense, therefore, are of a sect. But it is the least of a sect, in a partisan and exclusive sense, of any body of Christians; recognizing as brethren all who live as Christ teaches, in whatever sectarian fold they are gathered. It binds no burdens of creed or ceremonial upon men to make them Christians, other than the words of the Divine Master himself, and the works of piety and goodness he wrought. It does not build up a wall of dogmas and forms, and proceed to insure salvation only to those who will come within the narrow enclosure; and after once going in, if a living soul finds itself in peril of starvation, will not let it go elsewhere to find pasture without the penalty of its damnation. It suffers the sheep to join any fold where it is inwardly called of the 'Good Shepherd,' and can find pasture sufficient for its highest life. Unitarianism is not a system of strictly defined doctrines, or an established ritual, so much as a statement of leading Gospel ideas and great principles, which Christ made fundamental, but which are virtually made of none effect by most men's formularies of faith and routine of worship. It proclaims the nature and character of God as the father of all souls, that all mankind are by nature his children, and, born under whatever circumstances, are but the different members of one brotherhood. It declares that what constitutes a man a Christian, — that is, not only a child of God naturally, which we all are, but spiritually, which we all are not, — is the reception of Christ's spirit, and living, accordingly, a regenerate or Christian life.

"These distinct and divine ideas, as they are revealed in the Gospel, I have endeavored to present and to enforce, as the most

effectual way of preaching the Gospel, and making you not merely Unitarians in name or doctrine, but Christians in spirit and character. Unitarianism, in this sense of the term, I am not ashamed of, and I hope none of you will ever be ashamed of it. Some seem to be half ashamed of it, because it lays down no precise formula of doctrine to distinguish its disciples by, or pompous ritual for them all to worship by. In default of which, it is alleged by others to be 'very indefinite and unsatisfactory,' and that 'nobody knows what Unitarians believe.' I have thought it a sufficient reply to this senseless charge, that, if any one really does not know what Unitarians generally believe, he must be sadly ignorant of the teachings of Jesus, and the spirit and principles of the New Testament, and should be commended straightway to the Bible Society and the Sunday School. We need no better answer to the inquiry as to what we believe, than what the Lord himself taught men to believe and do. There is the Gospel. There are the words of Jesus. Let the soul receive that Gospel in its simplicity, become familiar with the story of Jesus's life, learn all the lessons of faith and practice, and piety and morality, recorded there, and it will not be long in doubt what it is needful to both believe and do. This is what I have desired and sought to aid you in doing, to make you acquainted, not with the peculiar systems and forms of religion, but with the Gospel, and to look unto 'Jesus as the author and finisher of your faith'; to lead you through him unto the Father he manifested; to draw you into his service as your Master, not by an outward profession only or necessarily, but by an inward obedience, forming your characters by his spirit as the way to your highest good and personal happiness here, which is 'Christ in you the hope of glory' hereafter.

"On this wise and to such ends have I sought to labor with and for you as your minister. I have not cared to make proselytes to our sect so much as disciples of Christ, nor sought to draw mere numbers to our Society or communion by pious artifices or pastoral tactics, so much as to welcome those who feel drawn to us by sympathy with the simplicity of our worship, the truthfulness of our views, the honesty of our purpose, and the harmony of our fellowship. I have not aimed directly to increase the number of

nominal church-members or formal professors of religion, as a sign of Christian growth and prosperity. I do not regard the Church and the peculiar ordinances as evidences of a Christian character, but helps in the formation of it. It is not the Church that makes Christians, but Christians who make a Church. These things have been so mal-administered or misunderstood that they have fallen into disrepute, with many good men, as a means of expressing their religious faith and feelings. They have what seems to them a more honest, and not less valid, way of confessing Christ. The Church I represent and strive to build up includes them also. And because I would have the Church include and comprise every one who is joined to the Lord in spirit, and seeks to live the Lord's life, I have been less urgent to insist upon the compliance with an outward form of uniting with the Church as essential to the fact. Not that I believe a form of confessing Christ, and joining his followers in the observance of Christian ordinances, useless and void. By no means. But the heart should be drawn to it by its spiritual attraction, and not forced or frightened into it by selfish desires or apprehensions. I have aimed to make you see and feel that religion is not a Sunday service, but a regenerate or Christian life; that it is a personal reality, your concern, every one of you, as well as mine; something with which you have more to do than barely attend upon its outward administration, and keep up, however respectably, its shows and form; something which you are to take into your very hearts, to order your whole life and conversation by, to regulate conscience, restrain passion, purify affection, temper the feelings, form the character, and fit the soul for heaven. If I could lead you to realize this individually, I felt that I should be leading you to the best understanding and use of the Christian ordinances and outward 'means of grace,' and draw you into the truest visible union and communion with each other and the Lord, making you all members of the Church Universal, and of this branch of it in particular, while you should worship here." — pp. 6 - 12.

Two short extracts at the close of the discourse, referring to his feelings on leaving his people, we cannot refrain from

quoting, though not without fear that we may be stepping on forbidden ground.

“ And here I had flattered myself, that, with God’s permission, I should go on yet a little while with the work given me to do, maturing plans of usefulness, fulfilling in the future the hopes of the past, and rejoicing in that confidence and good-will which I have felt was in all your hearts towards me from our earliest intercourse until now more abundantly. I do not say, or feel, that I have deserved it. I only know I have had it, and am thankful for it. I would still gladly live in the light and warmth of it, and try to merit it. But the good Father, who cares for us wiser than we know, has called upon us to separate and take hold of his hand in the dark, and be led forth to new trials,— the trial of my faith and trust, the trial of your harmony and singleness of purpose in serving him. May he so inspire us that we shall take hold of his hand without fear, and with that childlike trust which shall bring us straightway into light and establish us in peace.” — p. 15.

“ It is not a long ministry, in point of time, that I now resign. Measured by its usefulness, the good I may have helped to do, I hope that it may be found long ; that its end is not yet. It has been long enough to endear you all and your welfare to me ; I cannot find words to tell how much. I little dreamed, when I first stood before you in weakness to speak the ‘ words of life,’ that I should go on even to this hour, so rich with its accumulated treasures of that kind which ‘ no moth or rust can corrupt.’ I stand before you now, and how different the circumstances, how changed the scene ! Happily changed, and yet sadly, too. The little flock has become the larger fold. Many have come in to join our numbers, and some have laid down the burden of the flesh, and gone to join the invisible fold of a better world. But it is not many who have so left to ‘ speak with us on earth no more.’ God has dealt gently with our weak hearts, in laying upon them the burden of so few sorrows as I have been called to minister unto with the healing words of Jesus. But the ‘ dark angel ’ has come, nevertheless, and the shadow of his wings has brooded

heavily and even long over some of our hearts and homes. He called the aged, weary with the work of life, and as their sun went down at evening, they went home to rest. But of some, their 'sun went down while it was yet day.' And heavily the great darkness came down upon us, while they passed on to the light. The beautiful youth, also, and the sweet infant in its 'rosy dawn,' found wings ere we were aware, and soared to the heavenly sphere. In these trials of faith and affection, I have been permitted not only to sympathize, but to suffer with you. God spared not me and mine, in taking the tender lambs he needed to enrich the heavenly fold. And then it was mine to receive the sympathy I have sought to bestow. Very comforting to me then were the kindly offices of your hands and hearts, and very precious will their memory be. So, my friends, have we rejoiced and wept together, and our inmost life has been woven into a common texture as God meant it should be in Christ; and we have learned something of the way He would make us one with each other and the Lord, and prepare us and all souls for the higher life of the heavenly world.

"But our discipline is not yet done. We have more lessons to learn apart. I leave you to the care of the Great Shepherd. Nor am I left alone, for the same Father who was with Jesus, and is with you all, is with me also. And your hearts are with me, too. I take with me no burden of despondency or over-anxious fears. I have all that human nature ought to ask for encouragement and support. My deepest solicitude is for those objects of my household affection, whom I must leave to that Divine care which hears the young ravens when they cry, and heeds the sparrow's fall. That you will still regard them kindly while they are with you, I am sure, and that they will not suffer for want of your ready sympathies and neighborly services, too. So with the best feelings of my heart not diminished, but strengthened, towards you, I go forth with a trembling faith, but without an unmanly fear, assured that He who gathers the winds in his fist, and the waters in the hollow of his hand, will gather us all at last where we shall lie down in the green pastures, and walk beside the still waters of His upper and better world." — pp. 18–20.

Mr. Smith sailed from Boston, on the day above named, in the "Southern Cross." Should his health be restored, it will be some time before we hear from him ; but the readers of the Journal will find in successive numbers letters containing full information of his experience as a Missionary. Already his eager eye may be turned to that heavenly constellation after which the noble bark that bears him across the sea is named. Should the fond hopes of many hearts, however, be disappointed, and his constitution not rally, but sink, on the passage, still, as no one can doubt after reading the above extracts, it will be another heavenly cross to which his eye will turn, and to him it will shine with a radiance that will make him willing to "walk in the light thereof."

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## MEETINGS OF THE EXECUTIVE COMMITTEE.

*December 8, 1856.* — Present, Messrs. Lothrop, Hall, G. W. Briggs, Clark, Fearing, Hedge, and the Secretary. The Board was favored with the attendance of Rev. Dr. Hosmer of Buffalo, a member of the Advising Committee.

The second semiannual report made by Rev. Mr. Dall to the Calcutta "Society for Propagating the Gospel in India" was laid upon the table, and there was a general concurrence in the opinion, that it would be expedient to reprint the report for circulation in this country. It was accordingly voted that the Secretary be requested to publish an edition of that report, and to distribute the same as he may judge best.

This work was immediately attended to, and an edition of several thousand copies was distributed in the course of a

few weeks. Copies were sent to all life-members of the Association, to all clergymen, to all subscribers to the Quarterly Journal, and packages were sent to our largest religious societies, for distribution in the pews of the churches. It is believed that the report has been read with much interest, and has generally deepened the conviction so widely felt of the eminent success and usefulness of the Calcutta mission.

Rev. Edward E. Hale appeared before the Committee to suggest the existence of some misunderstanding between the Society in Westborough, of which Rev. Mr. Gage is pastor, and this Board. It appeared that the Society referred to had for years cherished expectations of assistance, which had not been yet accorded to it, in consequence of which its present action was somewhat crippled. There was no knowledge on the part of the Board of any such expectations; yet, as it appeared they had been confidently cherished, and the Society in Westborough deserved encouragement in view of the efforts it has steadily and generously made, an appropriation was unanimously voted, and was immediately paid.

Some conversation arose in regard to the prices of books composing the Theological Library. The wish was expressed that works so valuable for students in Divinity, and for pastor's libraries, should be afforded at the lowest rate. It was accordingly voted that Vols. II., III., and IV. of the Theological Library, being Wilson's *Unitarian Principles confirmed by Trinitarian Testimonies*, Norton's *Statement of Reasons*, and Noyes's *Theological Essays*, which have hitherto been sold at retail for one dollar and a quarter, shall hereafter be offered on sale at one dollar per volume.

The subject of establishing a mission at the Sandwich Islands came up for consideration. Letters had been re-

ceived from Mr. Edward P. Bond, now resident at Lahaina, representing that there are many families in Honolulu that would gladly connect themselves with a society, if one could there be established, while the large number of vessels that stop at that port afford an opportunity for exerting a wide influence. This subject was brought before the Executive Committee of the Association as early as the autumn of 1850, and hopes were at that time entertained that Mr. Bond, who had then recently gone to the Sandwich Islands, might perform missionary labor in Honolulu. His health not permitting the duties of a public speaker, he had yet circulated large numbers of books and tracts, and these had served to prepare the way for the measure now recommended. The subject was referred to the Committee on Missions.

Rev. Dr. Hall reported that the sum of two hundred and fifty dollars had been generously placed in his hands by a member of his parish, who had expressed the wish that it should be appropriated to aid the general purposes of the Association. It was voted that the thanks of the Board be given through Dr. Hall to this benefactor.

On motion of Mr. Alger, it was voted that the Secretary be requested to purchase the remainder of the edition of Martineau's *Endeavors after a Christian Life*, and to add this work to our list of publications.

It was voted, that, until further ordered, the regular monthly meetings of the Board be held on the forenoon of the second Monday in each month.

*January 12, 1857.*—Present, Messrs. Lothrop, Hall, Callender, G. W. Briggs, Hedge, Fearing, and the Secretary.

The Secretary of the Sunday-School Society laid before the Board a paper, stating that an agent of that Society will proceed to California to gather and establish Sunday schools



in various places in that growing State, in the belief that these will in many instances become the *nuclei* of important religious societies. The paper closed with a request that certain books published by the Association might be furnished gratuitously for the libraries of the proposed Sunday schools. It was voted to supply the books desired.

The Secretary gave notice that the late Rev. E. Peabody, D.D., two days before his decease, called the Secretary to his bedside, and named to him certain books which he wished to present from his library to the library of the Association. The act was regarded as a significant and affecting expression of interest in the Association, on the part of one who had himself, years ago, been a member of its Executive Board, who in the later years of his life, when declining health might have excused him from such service, was yet ever ready to promote the objects of the Association by his sympathy and advice, and who by the act referred to intimated that among his last thoughts and regards this institution to promote Christian truth and holiness was not forgotten. It was also stated, that, since his departure, the books named by Dr. Peabody had been sent to the Association, and that the thanks and affectionate sympathies of the Board had been expressed by the Secretary.

It was voted to approve the action of the Secretary, and that the books given by Dr. Peabody be placed in the Library of the Association.

The Committee on Missions reported that they had conferred with Rev. Joseph C. Smith, of Newton Corner, to undertake a mission to Honolulu, and that Mr. Smith had signified his willingness to enter upon this work, provided that his health, which made a voyage necessary, should be sufficiently restored on his arrival at the Sandwich Islands to enable him to perform missionary service. The com-

mittee further reported, that Mr. Smith would embark at once from Boston, and they recommended that he receive a commission from this Board. A vote to this effect was unanimously adopted.

An application for expressions of sympathy and encouragement in behalf of the Society in Melbourne, Australia, was presented by a member of that Society, at present on a visit in Boston. It was voted that the President and Secretary be requested to give a paper to the applicant expressive of the fraternal affection and good wishes of this Board, and that one hundred copies of the select volume of Channing's Works be given to the Society in Melbourne.

The Board learning that Rev. Dr. A. P. Peabody was nearly ready to proceed to publish the part of a Commentary on the New Testament which he had engaged to prepare, viz. on the Acts, the Epistles, and the Apocalypse, it was voted that the Secretary be authorized to contract for its publication.

It is expected that this work will be issued in the course of the coming season, to be followed after a few months by the Commentary on the Gospels, by Rev. Mr. Morison.

*February 9, 1857.* Present at the meeting of the Board held this day, Messrs. Lothrop, Hall, Fairbanks, G. W. Briggs, Callender, Hedge, Clark, Alger, Fearing, and the Secretary.

Interesting letters were read from Rev. Mr. Cutler of San Francisco, Rev. Mr. Nute of Kansas, Mr. E. P. Bond of the Sandwich Islands, Rev. Mr. Dall of Calcutta, and Rev. Dr. Beard of Manchester, England.

In reply to the letter from Dr. Beard, it was voted that the Secretary continue his correspondence with that gentleman, with a view of obtaining still further information in re-

gard to the terms of that interchange of religious and theological literature about which we are negotiating.

A discussion ensued, in which Messrs. Alger, Hedge, and Lothrop took part, in regard to the kind of theological literature which the present wants of our times most demand. An opinion was expressed, that a volume of Essays on Sacerdotal Religion, — a religion of forms and church arrangements, as distinguished from a religion of the life and spirit, — would be timely and useful. The subject of the publication of such a volume of Essays was referred to the Committee on Publications, to report at the next meeting.

The letters received from Mr. Dall were written from Madras, to which place he had gone on a brief visit. In these he writes, as will be seen on another page of this Journal, in favor of our sending a missionary to that place. On motion of Dr. Hedge, it was voted that the subject be referred to the Committee on Missions.

The Secretary laid before the Board a copy of the agreement made with Rev. Joseph C. Smith, who sailed on the 4th instant. It was voted to approve of this agreement, and that the paper be placed on file.

It is not necessary to publish that document at length. It instructs Mr. Smith to proceed to Honolulu, to put himself in communication with Mr. Edward P. Bond, from whom he will receive much valuable assistance, and to enter upon the duties of a Missionary in that place. It requires him to communicate to the Board full information in regard to the number of people open to a religious influence from us, their character, condition, means, the number of children that may be gathered into Sunday schools, and the opportunities of Christian influence by the circulation of tracts and books. To enable Mr. Smith to meet such opportunities, he is intrusted

with a box containing Bibles, Testaments, Tracts, both practical and doctrinal, and numerous copies of our publications. An article in this Journal, headed *Mission to Honolulu*, has still further reference to Mr. Smith.

The expediency of appointing a Home Missionary, as successor to Rev. Messrs. Forman and Ball, came before the Board for consideration. There was entire unanimity of opinion concerning the measure, which seemed necessary to complete our methods of useful action. The name of Rev. George G. Channing had been presented to the Board in connection with this office, and there was a concurrence of views in regard to his eminent fitness for the place. The following Resolutions were passed:—

1. *Resolved*, That the office of Home Missionary, which has been vacant since the resignation of Rev. Mr. Ball, be now filled.

2. *Resolved*, That the incumbent of this office shall be required to devote the whole of his time to the service of the Association, in addressing public meetings in its behalf, in promoting by means of personal efforts and through the medium of agencies the largest possible sale of its books, in obtaining life and annual members, in extending the circulation of the Journal, and in soliciting and collecting funds in aid of its book and missionary operations.

3. *Resolved*, That this service be rendered under the general direction of a Standing Committee of this Board, to be called the *Committee on the Home Mission*.

4. *Resolved*, That the Home Missionary shall be required to keep careful accounts of all moneys received by him, to pay the same at once into the treasury of the Association, together with all compensation he may re-

ceive for preaching, and to render a quarterly report of his labors for publication in the Journal.

5. *Resolved*, That he shall be paid quarterly at the rate of one thousand dollars per annum for the first six months, the office being regarded as an experiment for that time, subject to such modification of requirements and compensation as experience may suggest.

6. *Resolved*, That George G. Channing be elected to the above-named office, his labors to commence on the first day of March next.

The following persons were then appointed Standing Committee on the Home Mission, agreeably to the third Resolution, viz. Messrs. Lothrop, Miles, and Fearing.

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## EXTRACTS FROM LETTERS.

REV. R. P. CUTLER, SAN FRANCISCO.

WE have repeatedly heard of the interest which a course of doctrinal lectures delivered by our much-esteemed brother in California has awakened. They have been prepared with great clearness and strength, have been listened to by large audiences, and have exerted a marked influence in defence of the truth. The Sunday School connected with Mr. Cutler's Society is in a prosperous condition, numbering, teachers included, three hundred and twenty. A Christmas festival was held in the Musical Hall, of which a San Francisco paper says: "The spacious interior of the building was crowded to its utmost capacity by one of the largest assemblages of beautiful women and bright-eyed, sprightly-looking little children ever congregated together in this city.

Throughout the festivities people were continually coming and going, and it was estimated that as many as three thousand persons were present during the evening, and participated in the interesting proceedings." We rejoice in all these tokens of the general prosperity of our cause in that distant State, and we feel that that cause owes much to the brother who has upheld it at his remote and lonely post.

#### KEOKUK, IOWA.

A friend, writing us from this place, expresses the satisfaction that is felt in the completion and dedication of the beautiful house of worship lately erected by the Society to which Rev. L. Whitney ministers. Our correspondent says, "Liberal Christianity is growing in this region, and you will rejoice with us in this hopeful state of things." He further writes of the effect of a wide distribution of tracts and books, and concludes by ordering a new and larger supply, which has been duly forwarded.

#### GALLIA COUNTY, OHIO.

We have been pleased with several earnest letters we have received from a correspondent here, who wishes to make himself a centre for the distribution of our publications. He has lately become interested in our views of Christian truth, and wishes to do what he can to promote them. We have sent him a box of books and tracts, and, judging from the spirit with which he writes, we shall expect to hear of faithful and successful labors in their distribution.

#### VIRGINIA.

We are in correspondence with two or three persons in this State who have lately become acquainted with our in-

terpretations of Christianity. One expresses dissatisfaction with the faith of his childhood, and hearing that in Boston and its neighborhood there is a class of highly educated men who hold the Christian religion in a form somewhat peculiar to them, but denounced by all other believers, he is anxious to know what that form is, and whether it furnishes a basis for a reasonable and enlightened faith. Another to whom we have sent books is full of regret that Unitarians are so zealous in their crusade against slavery, as he seems to think he should like the denomination very well if it were not so fanatical on this point. We have commended to him the writings of Dr. Channing, as setting forth that respect for our common humanity which is a cardinal point in our creed, because it was one of the first truths with Him who felt that one human soul was more than the gain of the whole world. We believe this is the doctrine before which all oppression and injustice must in time pass away. May our correspondent see the profound significance and practical bearings of that truth.

REV. E. NUTE, LAWRENCE, KANSAS.

Brother Nute writes us from time to time, when he can snatch a spare moment amid the thousand engagements that must press hardly upon one who is preaching every Sunday, visiting a scattered flock, building a church, distributing garments, serving on committees of supply, and planning for the educational interests of the growing Territory, and conducting a correspondence oftentimes of twenty letters a week. In a letter dated January 12, he says: —

“ We are getting through the winter quite comfortably, living in great luxury in fact, as, thanks to our enemies, our Eastern friends well know. We have a plastered room in which to eat, sleep, cook, write, and give out old clothes, — yes, and some *new*

garments too. We have good health ; indeed, I am quite vulgarly robust, under my supplies of corn-bread and beef. Strength and courage, — these are the main things for a man who values life chiefly for the opportunity it furnishes for satisfactory work. God be thanked for all this, and for the bright hope that illumines the prospect for Kansas ! We have sown in tears, and we are destined, I am confident, to reap in joy, somewhere in the future.”

Mr. Nute still holds meetings for public worship in a small room, as neither the new church nor its vestry has been prepared for use. It is expected that the dedication of the church will take place at an early day this coming season.

REV. MR. DALL, CALCUTTA.

From the letters we have received during the last quarter from our indefatigable missionary in India, we select a few paragraphs containing events or facts of general interest. The following, from a letter dated Calcutta, October 8, 1856, shows how those who have been the objects of missionary care feel for the spiritual destitution of their brethren : —

“ An appeal has just come to us from Salem, through Madras. Lieutenant W. R. Johnson, Secretary of the Unitarian Association of Southern India, who visited our brother, T. Aaron, not long ago, has headed a movement for the erection of a chapel in Salem. There has been an immediate response from our friends here ; and, though we are few, and bear ourselves no light burden, more than the sum they asked of us has been promptly subscribed and contributed ; i. e. 100 or 125 rupees, — a full third of the estimated cost of the chapel. The sum, as you see, is very small, and I only speak of it in order to call your attention to one fact connected with it, and that is the way in which the Bali School children — heathens as they are understood to be — have responded to it. Let me quote here the words of the head teacher of that school, our (native) Christian co-worker, Chundy Churn



Singha. Accompanying the sum of five or six rupees for the Salem chapel is a letter, in which he says: 'I had no sooner announced to the boys and teachers my intention of raising subscriptions towards the building of a Unitarian chapel at Salem, — and expressly desired only such to respond to my wishes as were friends to the cause of Unitarian Missions in India, — when about thirty boys came forward and subscribed one, two, or three annas each,' (an anna is a three-cent piece,) 'and wished they could do more. All the teachers' (including a brother who counts himself a Trinitarian Christian) 'are subscribers. The collections will be made at once, and I will hand you the money when I come to attend divine service next Sunday. Is n't this really encouraging? Almost all the older boys, of late, have gladly perused any Unitarian tract I lend them, and listen to my preaching without any objection whatever. About half a dozen of them have declared their faith in Unitarian Christianity, but are afraid to make public profession of the same. May it please God to strengthen them. Let me tell you of two boys in the fifth class, one of eight and the other of ten years of age. We were struck with their fondness for each other, but did not know the reason of this uncommon attachment, till we discovered some letters in their possession, — in Bengali and broken English; from the contents of which it appeared that these lads were in the habit of corresponding with each other, and communicating their mutual joy in having renounced idolatry, and encouraging each other to persevere in their faith in one God, who was their Father in heaven and loved them as his dear ones. They also expressed their comfort in repeating always "the Lord's Prayer." I am thankful to state, that, after all I have heard of late, my own doubts and difficulties concerning the Gospel miracles are beginning to vanish away.'

"I have made this extended extract from Baboo Chundy Churn's letter, expecting that you will allow a fair discount for the zeal with which he does all he does; while rejoicing with me that the truth of God is having its course among the young and impressive in this land of thick darkness, — wherein, as I write, I hear the clang of cymbals and beat of drums while the idols go about the streets."

In a subsequent part of the same letter Mr. Dall gives an account of an interesting occasion in his chapel, — the baptism of five children, born of native parents who have for nearly a year professed an interest in Christianity, and desired to dedicate their children “into a holy life in Jesus Christ.” The chapel was crowded on Sunday, September 28, 1856, when this baptism took place.

We are glad in being able to say that Mr. Dall has visited Madras. We have been favored with the following letter written from that city, which we give entire. It is dated Madras, November 25, 1856 : —

“ By the blessing of God I am in Madras. I have had the privilege of spending two Sundays with the congregation of my Unitarian brother, Rev. William Roberts; addressing them, of course, and preaching to them of Jesus and the Father with all my heart. They are all that our brother, Rev. C. T. Brooks, described them to be, — truly a little band of martyrs, not easily convinced ‘ how far into the night ’ of our self-love, as a body of Christians, their little taper throws its beams. Nevertheless they keep the even tenor of their way. This little society, through three of its ‘ elders,’ as schoolmasters, is giving an elementary education, mingled with songs of Jesus and of the only God, to upwards of a hundred children. The three schools gather their for the most part heathen pupils to the feet of Christian and experienced teachers, in three far-divided districts of this immense city of seven hundred and fifty thousand inhabitants. There is a school here called, I believe, ‘ the Harris School,’ started a year or two ago on the basis of a legacy of 20,000 rupees left by a sister of the present Lieutenant-Governor of the Madras Presidency, Lord Harris. It is intended exclusively for Mohammedans. After struggling on awhile with its devoted missionary, splendid appointments, government aid, and from *three to five pupils*, it now rejoices in a roll-call of *nine* Mussulman boys; and, nothing daunted, is erecting a palace school-building, to be filled, as it is hoped, by and by. There is a school for native girls in Calcutta,

which, in addition to the lavished fortune of its founder, Drinkwater Bethune, Esq., has received for eight years past a single donative of 800 rupees *a month* from the private purse of Lord Dalhousie, continued by the present Governor-General for the Indies, Lord Canning. A dozen girls is all that have come into its great house and spacious campagna, or 'compound,' at any one time, with rare exceptions; so bitter is the prejudice in Bengal against female education. Of late there has been a great improvement in attendance at the Bethune School, and I think there are at last, after a dozen years, nearly fifty pupils. The comparative ill-success of institutions like these two schools — not to mention the 'mint of money' lavished, to little purpose, upon the magnificent Bishop's College of Calcutta — has given ground for men, who count a soul to be worth a dollar, to complain of the cost of foreign missions. You have doubtless heard of the mission-box contributor, who gave a cent, and wrapped it in a dollar bill *to pay its expenses* to and on the mission ground. If you ever meet with such a doubter in your appeals for India, and especially for Madras, beg him to compare some of his statistics with those of the Roberts Mission here. In 1796 Brother Roberts's father was at work on this ground, — a man who had only Asiatic blood in his veins, but who had been six or eight years in England, converted there, and whose heart was for all men whom God had made 'of one blood on all the face of the earth.' There are groves of splendid palms and other shade-trees about the city here, planted forty years ago by the elder Roberts. But to his mission-schools, — all three of which I have just visited and examined. A benevolent, elderly-looking man, a Christian associate of the father of William Roberts, named David Chourimootro, — who is still in full vigor, say fifty years of age, and has received his sixty dollars a year as a Christian preacher at Secunderabad for eight years (1844 to 1852), — a man whose two older children, also, are at work and partly support themselves as scribes, — this able and kind-hearted man has now taught the Porashewankum School in the piazza of the little Unitarian chapel (forty boys) on the salary of three dollars and a half a month, or, for the entire year, of forty-two dollars. This long-tried servant of God is the most

largely paid of three masters, each of whom devotes his whole time to the instruction of boys and girls, including a little geography and arithmetic. A man born to the ways of native life here may live comfortably (as a 'vegetarian') on eight dollars a month. Short of that, if he do not go naked, he has a hard time of it to support a family. The master of the Royapetta School, a reader and chanter (or chorister) in the Sunday service, has only two dollars and a half a month, or thirty dollars a year; and the rent of his small, but sufficient, school-house is seven and a half dollars a year. The Anicoolum schoolmaster has the same salary, and his school-piazza, matted from the sun, requires for its rent half a dollar a month, or six dollars a year. So rich is this mission (the Roberts Mission) that it pensions its aged servants, and one who taught long and faithfully under William Roberts's father is supported (!) as a pensioner on a salary of one dollar and sixty cents a month (everything in India, and all salaries, are paid *by the month*), which will amount to twenty-one dollars a year. This pensioner is also sexton and undertaker. Allowing now for palm-leaves, which are their writing-books, and for the *current expenses* of three schools, *twenty-five cents* a month, we have a total of nine dollars a year. Thus the thirty pounds usually sent, once a year, from London, wherewith to pay Mr. Roberts's salary, and meet the entire expenses of a really respectable mission, — money which, deducting exchange, puts only 285 or 288 rupees (144 dollars) a year into William Roberts's hands, — must yield, as you see, 291 *rupees* to the schools and schoolmasters alone. This leaves a balance of *minus* six rupees for the principal mover and director of the entire work. There is no possibility of mistake in this matter; since Mr. Roberts is surrounded by claimants who must starve provided these daily schools be not kept open, and their pittance be not paid. How, then, you will naturally ask, does Brother Roberts live? I reply, he 'knows how to want' so well, that he can, barring a needed suit of decent European clothing, live as Hindoos live. He can exist in the native fashion. So, with a dear wife and four children, he occupies a tiled mud-cabin that never leaks except when it rains. This 'holy stable,' clean as well-washed clay ever is, and sweet as the roses growing through

the bamboo-walls, that ventilate it over much, is his heart's sweet home. It belongs to a friend, so that, being out of town, where next to nobody will live, he has it rent free. He gains five dollars a month, or rather five dollars and a quarter (his entire income) by his lucky knowledge of the multiplication-table. At a house called the 'Gharry Khana,' or Livery Stable, he writes up the bills. For this he receives pay at the rate of sixty dollars a year. He himself touches not a cent of the London money, though frequently advised, in terms, to 'appropriate it to his personal necessities.' If he should so spend it, what would his three schools and schoolmasters and his paternal old pensioner do? No, I find he is actually compelled to run in debt two and a half dollars a month. This he has done for two years and more, and owes now, for food, &c., seventy dollars. The friendly marketman is content to wait, no matter how long, until Providence or our kindness shall send his trusty debtor the wherewithal to pay him. I came from Calcutta determined to stir up his congregation to do something for him; but my heart failed me when I found that they consisted one third of women, who, in India, are nothing and have nothing; one third of children who have only their native eyes and smiles and intelligence; and the remainder chiefly of the above-mentioned schoolmasters and a dozen as rich as they. One of them had just advanced nearly twenty dollars for the erection of a cenotaph over the grassy grave of their patriarch Roberts, the *only* erection of any kind in a palm-grove cemetery of a hundred graves, with a cactus hedge to shut it in. The second Sunday I preached in their stanch little pillared chapel, they were, some of them, putting in ten cents apiece to repair its wall. So I merely did what I could out of my own pocket, and made up my mind to go and tell such as had money to lend to the Lord, where they could invest a pittance of it at the highest possible interest, viz. in the Roberts Mission at Madras. I could write you fifty pages, but my time is crowded with engagements.

"P. S. We are to have a public meeting to-night. God be with us and you. Give us your prayers."

On his return to Calcutta, Mr. Dall wrote again, under date of December 8, 1856 : —

“ My last letter was addressed to you from Madras. I had many things to tell you, but the single topic of our faithful Brother Roberts’s congregation and schools thrust out every other. I was thirteen days, including two Sundays, at Madras, and twenty-three absent from Calcutta. The past month, November, has been a marked one in my life. I went on the journey, a distance of eight or nine hundred miles, mainly in order to fulfil the instructions of our committee. You remember that they read as follows: ‘ You are instructed to proceed from Calcutta to Madras. Here you will seek at once the Rev. William Roberts. We wish for full information in regard to his chapel, his schools, his wants, the number and character of the persons that come under his influence, and to know whether through any agency of ours that influence may be extended. We need not remind you of the great interest we feel in the labors of this devoted man, both for his own and his father’s sake, and we desire that whatever you may learn in regard to his means and hopes of usefulness you will communicate to our Board.’ These instructions were borne in mind in my last letter. These took me to Madras in connection with certain providential pointings. A hot head and wakeful nights had followed me for some time, and my kind Doctor Wilson twice advised me to stop work for a few weeks and run away from Calcutta. So, after several slight touches of neuralgia, and other warnings that my nervous system needed some respite, I rather suddenly resolved to take the same steamer to Madras on which our excellent treasurer, R. Lewis, Esq., was departing for Suez, and thence to England and to you. By his assistance I was at once introduced into a delightful home at Madras, and so into a rich circle of hospitalities among the best people of that city. Among the educators and philanthropists with whom I thus became acquainted was Dr. Edward Balfour, who is the British agent for the Mussulmans and their affairs in Southern India. He has opened and encouraged schools for them, and established a circulating library for Mohammedans, which I found well stocked with

all the well-known or accessible works in Persian, Arabic, Hindostanee, &c., besides some of the best in our own tongue, though very few of the few Mussulmans that habitually read at all read English. . . . .

“ I have returned quite renewed in strength from the really beautiful city of Madras, though I was every hour on the move, visiting all its schools and missionary establishments, and talking and breaking bread with faithful laborers of nearly all denominations. In fact, I was far more cordially met in Madras than at first, in Calcutta. What would be the state of feeling towards a Unitarian coming to *reside* in Madras I do not know ; I only know that Madras is *called* a more bigoted place than Calcutta. If it be so, I was privileged to escape the bigotry, or any harsh expression of it. You are aware that the *only* Indian missions, for a long time, were those of *Southern* India. Thus the Madras Presidency is far more liberally supplied with missions and missionaries than either of the other British Presidencies, Bombay or Bengal.

“ This may account for the fact, that, while girls' schools are scarcely known in Bengal, with her eighty thousand schools for boys, girls' schools are quite common in and about Madras. For example, the Free Church of Scotland, though far from being the largest mission in Southern India, is working for the conversion of the natives at eleven different points, all within a hundred miles of the city of Madras. Now this one mission numbers *eleven girls' schools*, educating seven hundred girls, and *nine boys' schools*, educating eighteen hundred boys. You remember that the Free Church of Scotland came into existence in the year 1843. Why are we not doing as much as they to preach the Gospel of salvation 'to every creature' ? Returning home to my own post of labor, among many causes of thankfulness, I have to thank God especially for the steadfastness and success of the 'lay brothers,' who, led by the white-haired Norman Kerr, Esq., have kept up the usual attendance and interest of our own mission services. Mr. Louis J. Brackett of Boston, a visitor in Calcutta, has taken charge of the singing, and Mr. J. H. Counsell, who has been in public employ here for twenty-three years, read, on the four Sun-

day mornings, four discourses of Dr. Channing, viz. those on the Death of Dr. Follen, on the Imitableness of Christ's Character, on Love to Christ, and on Self-Denial; by which you may judge of the taste of the selector of those discourses, and of the sort of spiritual meat that is most in demand in our little church. By the way, the twenty sets of Channing's Works that you last sent me have all been sold (at two dollars a set), and I have applications from Chinsurah and West Burdwan (to send them Channing's Works), which I cannot meet. I would gladly have given them to the Presidency College and other libraries at Madras, but I had not them to give. I have the *Memoirs* and the *Selected Volume*, — a sufficient supply; but I need some copies of *the Works*. I did scatter a hundred and thirty to a hundred and fifty tracts and a few books at Madras, gratuitously, and I perceived an appetite there which would by and by make a large demand for Channing's Works. The 'Selected Volume' I gave to the Young Men's Library of that city, and it was eagerly accepted. I have hardly room or time to catalogue for you, before the mail closes, the various good things which press upon me to be done, and that promptly, in addition to my regular sermonizing and pastoral care. Here are some of them: — Replying to the several newspaper attacks upon our mission that have come out during my late absence, and which our (now convalescent) President, Hodgson Pratt, Esq., says ought not to be left unanswered. You will see in to-day's 'Englishman,' which I send you, one of our replies. To-morrow I spend the whole day at Bali, up the river, in my monthly examination of that thriving school. The next evening I lecture, as I do every Wednesday evening, to the Hoogul Corea Debating-Club. There are, besides this, two or three similar associations of young men, heathens, who also call me their president, and expect a lecture every other week. The care of the new Ram Mohun Roy Society, and getting for them the 'Precepts of Jesus' through the press. Getting out a tract on *The Christian Testimony of Ram Mohun Roy*, to rebut a Vedantist attack on us, just published, in the tract form, at Bhowaněepore. Getting a Temperance Lecture through the press. Watching over the cir-



culatation of our Temperance Pledge, to which our recorders report already the signatures of over *a thousand* young men. At Madras they have six or seven hundred, after several years' labor, — so a leading man there told me. I have No. II. of our 'Gospel with Notes' about ready for the press. A book of fifty or more selected hymns, wholly unsectarian, but of deeply Christian spirit, and which will be sung, as we hope, widely in heathen schools where English is taught: this is also about ready for press, though we have hardly the money to pay the printer. Such a book has been asked for by several teachers of heathen schools out of Calcutta. I long to give through the newspapers an account of female schools in the South of India, as also of other good things that I have seen at Madras, but which few people here seem to know anything about. Among these I must tell of Dr. Hunter's fine School of Industrial Art, which differs much from ours here, and far surpasses it in some things. The time for a course of public lectures is close upon me. Our hot weather returns in March, but I have as yet made no definite arrangements for week-day lectures at my own mission-room. Last, not least, is the preparation of my third Half-yearly Report, the larger part of which I desire to devote to the Madras Mission. I am just now asked by Mr. Pratt to prepare and circulate a subscription-book for the Roberts Mission, with a brief statement of its condition and wants. Our Calcutta friends will send it some help. In the midst of all these glorious and delightful cares, our hearts are saddened and our prayers tearful when we speak of Kansas and the church in Lawrence and dear Brother Nute. Before this reaches you, may a brighter day have dawned."

## WHO ARE THE "FALLEN ANGELS"?

THE expression "fallen angel," used in a theological sense, suggests probably to most readers the idea that sin may have crept into some celestial Eden, and the facts of Adam's experience may have transpired among its angelic inhabitants. The phrase is borrowed from the Scriptures; and it shall be the purpose of a few critical observations to show what it means.

There are but two passages where fallen angels are alluded to. We will quote both of them. The first is in 2 Peter ii. 4, and is in these words:—

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," &c.

The second is in the Epistle of Jude, sixth verse, and is as follows:—

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."

It is likely that both of these passages refer to one and the same event, and the connection in which the first stands clearly shows what that event was. The Apostle Peter, immediately following the verse above quoted, goes on to write in these words: "And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Now, on turning to the sixth chapter of Genesis, we find the passage which Peter evidently had in his mind: "The sons of God saw the daughters of men that they were fair, and took them wives of all which they chose." Hence, as that chap-

ter in Genesis states, idolatry and licentiousness were introduced into the world, and God saw the wickedness of man, and resolved to destroy him from the face of the earth, reserving only Noah, who had found grace in the eyes of the Lord.

Supposing, then, that the texts in Peter and in Jude refer to the events related in this sixth chapter of Genesis, the inquiry arises, Who were the *sons of God* that took wives of the daughters of men?

The phrase "sons of God" in Old Testament usage denotes the people of God, those who have a knowledge of the true God, and who worship him as such. At the end of the fourth chapter of the book of Genesis (Genesis iv. 26) we read: "And to Seth was born a son, and he called his name Enos; *then began men to call on the name of the Lord.*" The sentence we have marked in italics should be translated, as Le Clerc and other critics maintain, *then began the time when men were called by the name of the Lord*, i. e. his sons, as distinguished from idolaters, who were called sons of men. It may confirm this interpretation to observe, that, in the sense of the translation of the common version, the text Genesis iv. 26 is not true. Men did not then begin to call on the name of the Lord. They began before. Abel and Cain both called on the name of the Lord, as related in the third chapter of Genesis. But now, after the birth of the son of Seth, the worshippers of the true God were named by his name, were called *sons of God*. The same expression is used in Job i. 6: "There was a day when the sons of God," that is, his true worshippers, "came to present themselves before the Lord." So St. Paul says: "As many as are led by the Spirit of God, they are the sons of God." (Romans viii. 14.) The Apostle John uses the same expression to denote true believers: "Beloved now are we sons of God." (1 John iii. 1.)

The event, then, described in the sixth chapter of Genesis as the cause of the corruption of the world, was the marriage of the worshippers of the true God with idolatrous women. For this the world was destroyed. Repeated instances may be named where writers of the New Testament, quoting the Septuagint Old Testament, use the word *angels*, instead of *sons of God*. Hence "the angels that kept not their first estate," as Jude expresses it, and "the angels that sinned," according to the text in Peter, were none others than the primeval inhabitants of earth, that is, the antediluvians, who lost their knowledge of the true God by intermarrying with idolaters, and for this were destroyed by the flood.

The pertinency of this reference, understood as now explained, to the argument both of Peter and of Jude, will be apparent to the careful reader of their Epistles. They are both speaking against the lust of uncleanness and lasciviousness, and they refer to illustrations that give force to their words. It is certainly a remarkable fact, that the slight allusions which they make should have been so misunderstood, and should have given occasion in all ages to such baseless speculations concerning the supposed sin and fall of celestial beings, to whom they here make no reference whatever. The curious reader may see the interpretation above given set forth at length, and defended, in an article in Dr. Priestley's Theological Repository, Vol. V. p. 166.

## NOTICES OF BOOKS.

*Essays, Biographical and Critical; or Studies of Character.* By HENRY T. TUCKERMAN. Boston: Phillips, Sampson, & Co. 1857.

THIS handsome octavo contains thirty essays on the most remarkable men, in every line of distinction, during the last two or three centuries. They deal less with mere facts and events than with traits of character; and in a clear insight of these traits, in delicate analysis, in profound philosophical remark, in beautiful finish of style, and in the high ideal of life they reveal, we have never read essays that have afforded more instruction and pleasure. They form a valuable biographical library in one volume, and give, what oftentimes many ponderous tomes fail to give, a clear conception of the *animus* of every biographical subject. We commend this book most heartily as a study for young men.

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*Pictures of the Olden Time.* By EDMUND H. SEARS. Boston: Crosby, Nichols, & Co. 1857.

IN tracing back a family history two or three hundred years, it occurred to Mr. Sears to attempt to reproduce some of the scenes in which his ancestors (here called Sayers, one of the forms, as we understand, in which his patronymic is spelled) acted their part in life. Accordingly, we have bright and lifelike pictures of the times immediately preceding and following the settlement of this country. These pictures are gracefully grouped around the fortunes, in successive generations, of the Sayers, so named, probably, as prophetic of one in the family who *says* everything he utters with such felicitous charms of style, and such a sweet and benignant spirit.

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*Poems.* By HENRY W. LONGFELLOW. Complete in two volumes. Boston: Ticknor and Fields. 1857.

THIS edition is in the same splendid style as that of Tennyson's *Poems*, noticed in a former number. Two small pocket volumes, in

blue covers and with gold-edged leaves, on firm paper and in fairest type, are at once convenient as a *vade mecum* for the traveller, and ornamental for the parlor. In no form can the words of our truest poet be more acceptable as a present to a friend.

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*Sermons.* By ALVAN LAMSON. Boston: Crosby, Nichols, & Co. 1857.

“To my friends of the First Parish, these sermons, selected for publication at their request, and intended to serve as a slight memorial of my pulpit ministrations, now covering a period of more than thirty-eight years, are very respectfully and affectionately inscribed by Alvan Lamson.” In these modest and true-hearted words Dr. Lamson offers to the public a series of twenty-nine sermons, remarkable, as every one who knows the respected author was assured they would be, for transparent good sense, a cheerful religious spirit, and a style that is a perfect model for clearness and simplicity. They are sermons which would do honor to an English prelate, which a hundred English preachers would be glad to “convey,” which Sidney Smith would have greatly admired; indeed, they remind us more than any sermons we have lately read of the best discourses of that divine. It is refreshing at a time when odd expressions, affected phrases, swelling and unmeaning metaphors, are so much praised, to resort to the pure wells of English undefiled. We had intended to enrich our pages with copious citations, but, prevented by a press of matter, we can only recommend the volume to the libraries of young clergymen.

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*The Connoisseur*, 2 vols.; *The Idler*, 1 vol.; *The Mirror*, 2 vols.; *The Lounger*, 2 vols.; *The Observer*, 3 vols.; *The Looker-on*, 3 vols.; *The General Index*, 1 vol. Boston: Little, Brown, & Co. 1857.

THESE works complete the series of the British Essayists which we have noticed from time to time, as instalments have been given to the public. In all they make up a library of thirty-eight volumes. The *General Index* is a most convenient appendage to the series, as it enables a reader to find any admired passage. We are

glad to know that this work is meeting with a good sale ; and we hope that the successful prosecution of so important an undertaking will prompt to other enterprises of like usefulness to the literature of the country. All library committees, making up their list of books to be procured, we may with confidence direct to this edition of the *British Essayists*, as offering one of the richest portions of our elder literature in a form the most convenient, in paper, type, and binding the most desirable, and in price the most reasonable.

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*Step by Step ; or Delia Arlington. A Fireside Story.* By ANNA ATHERN. Boston : James Munroe & Co. 1857.

A good book, written in an easy style, showing unusual capacity, in an unpractised writer, to devise the plot of an interesting story, to throw its events into a natural and pleasing perspective, and to sustain dialogue in a graceful and spirited manner. Readers taking up the book will be sure to go through with it, and will get nothing but good from it. We look upon the work as a prophecy of a yet unexhausted power in the same writer ; and better than any criticism of ours is the remark of a lady who came to our Rooms to purchase books, and, seeing this work on our table, said, "I am glad you have got *Delia Arlington* for sale here ; I think it is the best book of the kind I ever read."

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*The Homeward Path.* Boston : Crosby, Nichols, & Co. 1857.

THIS little volume, full of life and thought and spiritual nourishment, we have read with great interest. It is just the book to be placed in the hands of all who desire to have the inward life strengthened and quickened, and are seeking the life "hid with Christ in God" ; it should be read, too, by those yet indifferent, who have made no decided religious choice, but who are restless, dissatisfied, feeling the want, and needing the guiding hand, of a true Christian counsellor and friend. To all such, it speaks in earnest and pleading tones. We have no book among us that finds its way more directly to the heart, taking the place of a per-

sonal and sympathizing friend. The style is perfectly clear, simple, and deeply earnest. If we are not mistaken, the author is one who knows not only the outward trials of life, change, and bereavement, but also those secret struggles, those trials of faith and confidence, so clearly treated of in the chapter upon "Spiritual Trials." A heart unacquainted with such purely inward needs could never have written these pages. The chapters upon "Personal Acceptance" and "Christ the Sanctifier" will meet the wants of many, while those on the "Daily Life," the "Sabbath," the "Church of Christ," and "Prayer," are such as are specially needed among the young. We will not attempt to specify all the contents, but will earnestly recommend to all to obtain the book and judge for themselves. It is one of those books, only too rare, that belong within the limits of no denomination,—the author maintaining throughout an independent yet Scriptural ground, appealing directly to the heart. We hope that means will be taken to bring it into general circulation, and that it will be the blessed instrument of leading many into the "Homeward Path" of Life Eternal. \*\*

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*Religious Truth illustrated from Science, in Addresses and Sermons on Special Occasions.* By EDWARD HITCHCOCK, D.D., LL.D. Boston: Phillips, Sampson, & Co. 1857.

THESE eleven sermons and addresses derive their chief interest from mineralogical and geological illustrations. We have great respect for the learning of the late President of Amherst College, and for the amiable and courteous traits of character by which he is also distinguished. In estimating the value of these sermons, *as sermons*, we must remember that the writer was not educated for a preacher,—an office which he assumed, we believe, not till comparatively late in life. If we find the primitive formations of his studies, and the trap rock of an ancient theology, cropping out very frequently, and overlying what might be, for a sermon, a better after-growth, the fact need not abridge our respect for the author in the line in which he is truly eminent. One of the longest and ablest addresses in this volume is on *The Relation between the Theologian and the Philosopher*. It was delivered at the Andover



Theological Seminary in 1852, and has many free and manly words, which no one can read without profit.

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*Audubon, the Naturalist of the New World: his Adventures and Discoveries.* By MRS. HORACE ST. JOHN. With Illustrations. New York: C. S. Francis & Co. 1857.

THE Preface says that "the materials of this narrative have been derived from Audubon's works, from the recollections of his friends, and from fragments published in the United States. The writer's object has been, exclusively, to follow the adventurous American through these episodes of romance and discovery which constituted his career as a naturalist." This object; as it seems to us, has been accomplished with marked success, in this volume of rare interest to the young.

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*Neighbor Jackwood.* By PAUL CREYTON. Boston: Phillips, Sampson, & Co. 1857.

THE author of *Father Brighthopes* and *Martin Merrivale* has here achieved a success quite beyond his former works, and has shown that in the ability to conduct spirited dialogue, and to spread over his pages the power of reality, he has a gift which may be turned to some higher end than any yet attempted. The scene where the young minister's sermon was burnt up to heat some brandy to restore the outcast, is capitally told, and proves what a better guide oftentimes the heart is than the head.

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*Arctic Adventures by Sea and Land, from the Earliest Date to the last Explorations in Search of Sir John Franklin.* Edited by EPES SARGENT. With Maps and Illustrations. Boston: Phillips, Sampson, & Co. 1857.

NOTHING could be more timely than the appearance of this volume, following so soon the sad event which has drawn universal attention to Arctic exploration, — the death of Elisha Kent Kane. Yet this work is not of ephemeral interest, it will have a perma-

• nent value, as it brings together information relating to the whole subject of Northern discovery which cannot elsewhere be found in one volume. Apart from the intrinsic worth of the volume, it is a pleasure to take in one's hand a book so admirably got up as this.

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*Aurora Leigh.* By ELIZABETH BARRETT BROWNING. New York: C. S. Francis & Co. 1857.

THIS life-sketch, in three hundred and sixty solid pages of blank verse, full of thought, and of a fresh, earnest spirit, has become too well known to all our readers to require any descriptive notice here; and though, under the first emotions of delight, many extravagant things have been said about it, there are rich passages which will justify any reasonable amount of praise. The lover of true poetry will find paragraphs that will long haunt his memory. The recent death of "the dearest cousin and friend," under the hospitality of whose roof the last pages of the poem were finished, John Kenyon, Esq. of London, gives a new and tender interest to a work which throughout breathes a spirit full of the highest religious aims, and which in many oft-quoted sentences furnishes rare models of simplicity of diction and massive strength of expression.

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*The Laws of Health; or Sequel to "The House I live in."* By WILLIAM A. ALCOTT, M. D. Designed for Families and Schools. Boston: John P. Jewett & Co. 1857.

THE topics discussed are those usually considered in treatises on Physiology. The work is divided into short paragraphs, and questions are appended at the bottom of the page, to adapt it to the use of schools. The style is clear and simple, and some points to which Dr. Alcott has paid especial attention are brought out in more strength and prominence than in other similar publications.

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*The Harp and the Cross. A Collection of Religious Poetry.* By S. G. BULFINCH. Boston: American Unitarian Association, 21 Bromfield Street. 1857.

FROM the entire field of religious poetry in our language, Mr.

Bulfinch has made this selection of gems, adding here and there a few original pieces from his own graceful pen, which have enriched the volume. The work is published as Vol. IV. of the Devotional Library, and is in style similar to "The Altar at Home." A further account of the book will be found on the last page of the cover of this Journal.

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*The Knight of the Golden Melice. A Historical Romance.* New York: Derby and Jackson. 1857.

THE scene of this story is laid in Boston, at the time of its first settlement, and the tale is an attempt to reproduce the times and trials of our Pilgrim ancestors. It is written by one who has evidently studied these times with great care, who commands a vigorous style, and who has the liberal end in view to show "that we best perform the will of Him to whom we are commanded to be like, not by contracting our affections into the narrow sphere of those whose opinions harmonize with our own, but by diffusing our love over His creation who pronounced it all 'very good.'"

---

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*Learning about Right and Wrong.* By JACOB ABBOTT. — Completing the series of books called “The Little Learner.” It is one of the best in the series, combining in Mr. Abbott’s felicitous style amusement and instruction.

*Elements of Geometry.* By GERARDUS BEEKMAN DOCHARTY, LL. D.—The author is Professor of Mathematics in the New York Free Academy, and has been successful as a writer of text-books. This work is designed to make “the path of science as smooth and agreeable as the nature of the case will admit”; and we hope it may be subjected to the test of use by teachers.

*Kathie Brande. A Fireside History of Quiet Life.* By HOLME LEE. — A home story of every-day experience in a cathedral town in England, purporting to give the history of the children of a minor canon of the Church, early left orphans, whose lot in life is sketched by the hand of a sister.

*History of King Richard the First of England.* By JACOB ABBOTT.—By the aid of maps, and near a score of engravings, together with the picturesque art of the story-teller, Mr. Abbott reproduces the romantic history of the old Crusader in a fresh and entertaining light, for which thousands of youthful readers will thank him.

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## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

DECEMBER 13, 1856. — The Hanover Street Chapel, Boston, a large Hall leased by the Fraternity of Churches for the use of the Ministry at Large, was dedicated to the purposes of public worship. Sermon by Rev. William G. Scandlin, the Minister at Large who holds regular services in the chapel.

---

DECEMBER 25, 1856. — Rev. S. F. Clark was installed pastor of the Unitarian Church and Society in Ware, Mass. Sermon by Rev. S. S. Hunting of Brookfield.

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DECEMBER 31, 1856. — Rev. Dr. Lunt, of Quincy, sailed for Europe, with the expectation of being absent six months.

---

JANUARY 1, 1857. — The new church erected for the use of the First Congregational Society in West Cambridge, in place of the edifice destroyed a year ago by fire, was solemnly dedicated. Sermon by the pastor, Rev. Samuel Abbot Smith.

---

JANUARY 1, 1857. — Mr. T. B. Forbush, a graduate of the Meadville Theological School, was ordained as co-pastor of the First Congregational Church and Society in Northborough, of which Rev. Dr. Allen has for forty-one years been sole pastor. Sermon by Rev. Dr. Stebbins of Cambridgeport.

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JANUARY 4, 1857. — Rev. Moncure D. Conway, late of Washington City, D. C., entered upon the duties of pastor of the Unitarian Society in Cincinnati, Ohio.

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JANUARY 7, 1857. — Mr. Edwin M. Wheelock was ordained pastor of the Unitarian Church and Society in Dover, N. H. Sermon by Rev. Dr. Peabody of Portsmouth, N. H.

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JANUARY 15, 1857. — The ancient Unitarian Church in North Chelsea, in which for many years the late Dr. Tuckerman minis-

**RECORD OF EVENTS AND GENERAL INTELLIGENCE. 397**

tered, was re-dedicated to the purposes of public worship, the edifice having been remodelled. Sermon by Rev. Dr. Gannett of Boston.

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**FEBRUARY 4, 1857.** — Rev. Joseph C. Smith, of Newton Corner, sailed from Boston for California and Sandwich Islands, as a Missionary of the American Unitarian Association to Honolulu.

---

**FEBRUARY 5, 1857.** — Mr. Eugene De Normandie, a graduate of the Meadville Theological School, was ordained pastor of the First Congregational Church in Littleton, Mass. Sermon by Rev. Dr. Stebbins of Cambridgeport.

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**FEBRUARY 11, 1857.** — The new Unitarian Church in Peoria, Ill. was dedicated. Sermon by the pastor, Rev. Mr. McFarland.

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**THE NEXT ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.** — We allude to this for the purpose of expressing a hope that there may be a large attendance of life-members of the Association, and of representatives from country parishes. In regard to life-members, we may state that thirty certificates of membership have been issued within the last four months, making about six hundred and eighty life-members in all. This increase would be still more gratifying if we felt sure that we might have their presence and counsel at our annual meetings, and that the responsibility of measures involving the usefulness and prosperity of the institution might be more widely shared. So much satisfaction was expressed in the arrangements of last year, which provided but for one session of the Association, and that in the forenoon, that we presume a similar course will be followed this year. The Annual Meeting will be held on Tuesday forenoon, May 26. The forenoon, we know, is a time inconvenient to men of business; still we cannot but hope that many laymen from the city and from the country will make an effort to give a few hours to discussions which may be earnest and able, and may have an important bearing upon our most cherished religious interests.

## 398 RECORD OF EVENTS AND GENERAL INTELLIGENCE.

ENGLISH "UNITARIAN LIBRARY." — Rev. Dr. Beard, of Manchester, England, has projected what he calls a "Unitarian Library," consisting of a series of books designed for, — "1. Ministers and other persons of culture; 2. The general public; 3. The less educated; 4. Individuals, and the home; — the aim being to supply practical and devotional works for private meditation and domestic worship, with special reference to the capacities and tastes of the young, and with a view to make the Lord's day no less happy than useful." Subscribers of one pound per annum will be entitled to select from lists, to be annually published, four volumes or their equivalents, making in all about sixteen hundred pages; persons subscribing ten pounds are subscribers for life. "The name *Unitarian* is used in a positive sense. It denotes that form of Christianity, the characteristic of which is the acknowledgment of the personal unity and essential goodness of God as the central truth of nature and revelation, and of Jesus Christ as God's image and representative." Dr. Beard publishes in the London Inquirer a list of life-subscribers who have already pledged a hundred pounds to this enterprise. He also publishes a list of books for 1857; and among the twenty on this list, twelve are books of the American Unitarian Association, including *The Altar at Home*, *Unitarian Principles confirmed by Trinitarian Testimonies*, the new *Commentary* soon to be published by the Association, and the volumes of *Selected Tracts*. We look forward to a larger circulation of our religious literature in England.

---

CHANGE OF VIEWS. — The following, first appearing, we believe, in the *Springfield Republican*, has been published in several newspapers; and as we have not seen it contradicted, we suppose its statements are substantially correct: —

"Lyman Richards Williston, son of the Missionary Richards, and adopted son of Samuel Williston of Easthampton, has resigned the Professorship of Latin and Modern Languages in Amherst College, which has been kept warm for him for several years, and to which he was elected last fall. He has been in Germany for some time, fitting himself by study for the post, and is still there, and his resignation, and

particularly the cause for it, are sources of great disappointment to his friends. It is because of a change in his theological views from the orthodox standard of the College to the liberal notions common among German students and thinkers, called by their friends Neology and by their enemies Pantheism, and of which Theodore Parker is perhaps the most prominent representative in this country. Mr. Williston expects to return home soon, and take up the profession of a teacher at the South."

We quote the above for the purpose of adding that, while we regret the "great disappointment" alluded to, we think that the mental struggle through which the young man must have passed demands some sympathy. The memory of an honored father, gratitude to a foster-parent, the flattering call of his *alma mater*, a position of eminent usefulness and honor, the smiles and hopes of a thousand friends, — who can tell how hard he had to contend with all these, and how much he was tempted to silence the dictates of his conscience rather than bring sorrow to so many hearts? With no leanings ourselves to the conclusions adopted, we cannot but honor the conscientiousness and frankness and courage displayed, and honor them all the more for the hard trial that gave them birth. The case suggests two questions which are worthy of some thought ; — 1. Do we understand the whole of that German *mode of thought* which has power to lead one through such sacrifices? 2. Is it not evident that others beside Unitarians fall into it? It is fashionable with certain preachers and presses to hold up the idea that "Unitarianism is the half-way house to the pit of infidelity." That some Unitarian scholars have embraced the views above referred to, we of course do not deny. While we regret it, we believe they too have acted with frankness and conscientiousness and courage. But it is not Unitarianism *alone* that furnishes such converts. On the other hand, it would be easy to show that Unitarianism is that *juste milieu* which saves reflecting minds from fatal extremes, and that there are startling revelations yet to be made public of the great number who are driven into infidelity by an orthodoxy against which, in the words of Dr. E. Beecher, "native convictions of truth and honor revolt."



## 400 RECORD OF EVENTS AND GENERAL INTELLIGENCE.

GERMANY. — The books recently sent out by the American Unitarian Association to the University Libraries and Professors of Germany have arrived safely, and from some, letters of grateful acknowledgment have already been received. One Professor writes : “ We now read together Channing, for which I thank you with all my heart, and beg you to present our respectful thanks to your Association.” Another Professor, one of the editors of the Journal for Philosophy and Philosophical Criticism, expresses his “ great obligations for such valuable and interesting productions of the American press,” and adds : “ Channing’s writings, I think, will soon be better appreciated in Germany, in a *philosophical* point of view, than they heretofore have been. At least you will find in the first number of the Philosophical Journal for 1857 a commencement made in that direction in an article by Professor Warnkönig, who worthily sets forth the merits of Channing, not only in a religious and social-political, but also in a philosophical, point of view.”

Professor Brandis of Bonn has just published a new volume of his standard History of Philosophy, of eighteen hundred pages, completing his account of Aristotle. Professor Lotze of Göttingen, who has been recommended by the Faculty of Berlin as Professor of Philosophy in that University, has just published an interesting work entitled “ Mikrokosmos,” the first volume of which treats of the human body and soul, while the second will be devoted to the progress of the race. Professor Erdmann of Halle has published an academic address on “ Faith and Science,” which is directed against the pietistic opponents of the latter; and also a critique of Schelling’s negative philosophy, which, being too long for the Philosophical Journal, has been separately printed.

Professor Julius Müller of Halle, who had so far recovered from an attack of apoplexy as to read this winter his lectures on Dogmatic Theology, in view of his present state of health, now speaks seriously of resigning his professorship. The vacancy occasioned by the decease of Dr. Meier, Professor of Latin in Halle, has not yet been filled. The death of Professor Schwegler of Tübingen

is felt as a severe loss to that University, as great expectations were entertained of the forthcoming volumes of his History of Rome. Kuno Fischer, who had been expelled from Heidelberg on account of his pantheism, and forbidden by the ministry to teach in Berlin, has recently been appointed Professor at Jena, where his lectures are so attractive that the largest auditorium was filled to overflowing, and he is obliged to lecture in the "Aula."

The increasing materialism of Germany is deeply lamented by its thinkers and scholars. In the words of one of them: "The spirit of business is no more a privilege of your country. To make money becomes more and more the Shibboleth also here; though there are yet some among us who prefer the sweet sound of the nightingale to the clear and merry tinkling of coins."

Y.

## ACKNOWLEDGMENTS.

DURING the months of December, January, and February last, the following sums were received:—

Dec.	1.	From Cincinnati, Ohio,	\$ 50.06
"	"	" Geneva, Illinois,	16.50
"	3.	" Syracuse, N. Y.	25.00
"	"	" Northborough,	25.00
"	6.	" sale of books,	1.00
"	8.	" " "	18.85
"	"	" a friend, through Rev. Dr. Hall,	250.00
"	10.	" George Scarborough, Life-member,	30.00
"	11.	" sale of books,	20.15
"	15.	" friends in Norton,	4.85
"	"	" sale of books,	11.50
"	16.	" " "	19.59
"	"	" Leominster,	57.75
"	"	" sale of books in Portland,	18.75
"	17.	" Quarterly Journals,	14.00
"	20.	" Ladies' Unitarian Circle, Nantucket, to make Rev. G. H. Hepworth Life-member,	30.00

Dec. 23.		From ladies in Medfield, to make Rev. R. D.	
		Burr Life-member, . . . . .	\$ 30.00
"	"	Quarterly Journals, . . . . .	2.00
"	"	sale of books, . . . . .	17.08
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"	27.	Quarterly Journal, . . . . .	1.00
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"	29.	sale of books, . . . . .	4.62
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		John J. Putnam Life-member, . . . . .	30.00
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Jan.	1.	a lady, through her pastor, for India	
		Mission, . . . . .	3.00
"	2.	sale of books, . . . . .	4.75
"	5.	Quarterly Journals, . . . . .	13.00
"	"	sale of books . . . . .	46.15
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"	7.	Fulano, a friend, . . . . .	10.00
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"	"	a friend, per Mr. Dall, . . . . .	1.00
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"	"	sale of books, . . . . .	17.10
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"	28.	sale of books, . . . . .	22.58

Jan. 28.	From	Quarterly Journals,	\$ 14.00
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" "	"	Wm. L. Whitney, Cambridge, Life-member,	30.00
" 24.	"	sale of books at office,	28 40
" 27.	"	Quarterly Journal,	1.00

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IV

JULY 1857.

No. 4.

CONTENTS.

PAGE	PAGE
Journalism of Christ	Thirty-second Anniversary of
Labour and Civilize of	the American Unitarian As-
World. By Rev. G. A.	sociation . . . . . 478
400	Meetings of the Executive Com-
400	mittee . . . . . 485
400	Extracts from Letters . . . . . 510
400	Quarterly Report of Home Mis-
400	ionary . . . . . 521
400	Debate at Marietta, Ohio . . . . . 542
400	Record of Events and General
400	Intelligence . . . . . 547
400	Reviews of Books . . . . . 549
400	Acknowledgments . . . . . 551

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**JESUS AND JERUSALEM: OR CHRIST THE  
SAVIOUR AND CIVILIZER OF THE WORLD.**

BY C. A. BARTOL.

AND WHEN HE WAS COME NEAR, HE BEHELD THE CITY, AND  
WEPT OVER IT. — Luke xix. 41.

O JERUSALEM, . . . . HOW OFTEN WOULD I HAVE GATHERED THY  
CHILDREN TOGETHER, AS A HEN DOTHT GATHER HER BROOD  
UNDER HER WINGS! — Luke xiii. 34.

JESUS and Jerusalem! If one would name at once the  
greatest place and greatest personage of the world, and the  
place and personage most vitally in the world's history for  
ever connected, he would say Jesus and Jerusalem. The  
words — uttered by Jesus on his last journey from Galilee  
to Jerusalem, and probably near or during that closing week  
of his life before his crucifixion, which has just had through  
all Christendom its solemn annual celebration — so agree  
with the record of his sorrowful weeping between the descent  
of the Mount of Olives and the eastern gates of the city,  
that, in our memory of the Scriptures, I suppose they com-

monly seem to form one passage. In that final earthly progress, as he went up and down, winding through the open country, we may well imagine he had been all the way, in the meditateness of a foot-journey, thinking of the city where he had passed so much of his time ; in the various classes of whose population, now quiet and now moved, he had so often mingled ; whose wealth and poverty, business and worship, virtue and vice, he had seen ; and whose conflicting elements he so well knew the heeding of his precepts alone would harmonize for temporal prosperity, as well as the sublime spiritual life ; while, by the violation of his laws, the whole people would be desolate, dispersed, and dissolved. Can I say anything more appropriate to this assembly, or better suited to our common faith and interest in the institution on whose behalf we are met, than that the purpose he expressed — then unaccomplished, though devoutly entertained, for that city with whose streets and neighborhood he was so familiar — only points to the effect that would flow from a true application of his teachings in our own and every city of the world.

In regard to the society of human beings, a question has arisen, and been widely discussed, whether the first object is to Christianize or to civilize. The doctrine of our text is that to Christianize is to civilize ; that every higher thought, feeling, conviction of the soul is a social refinement and bond. Jesus the Saviour of the world, its civilizer too, is my theme.

To gather the inhabitants of a city together, or, translating the Oriental phrase, to bring them into the harmony of a good understanding, common comfort, and a mutual love, as it is the design of Christ's ministry, so it is a comprehensive description of the end of that Ministry at Large, born out of his spirit for a modern mediator between classes of the community by so many causes still thrust apart. I understand that this association of societies, this church of

churches, this life of the life and core of the heart of our connection, the Benevolent Fraternity, offers a rational and fervent religion as the cure of the worst diseases in the general body politic. I cordially adopt their theory ; I am glad to be one of those invited to second their motion, and in this discourse accordingly shall maintain the worth and loving prudence of their persevering plan. *Gathering together*, that is, both to Christianize and to civilize, — how simple and significant is the Lord's own gracious phrase ! The sundering of our people from one another by ignorance, sin, worldliness, selfishness, diversities of feeling and outward condition, the rich and poor not meeting together, though the Lord be maker of them all, first presented, I apprehend, the reason for such a ministry, as a special instrumentality to exercise the remedial healing office of the Great Physician in the corporation of a great town, and reunite the parted and bleeding members of humanity, as its great Author and Father would have them, in one strong and healthy frame.

Christ the Saviour is the civilizer of the world. This position, I am aware, may encounter theological objections, or raise queries at the outset in some minds. But if any one will give a different definition of the proper aim of this and every other Christian ministry, and say its only, all-comprehensive intention is to save the individual immortal soul, bring it to God, and fit it to pass through death to endless progress and happiness in another world, I will answer, that possibly not in substance, but only logical form, may the statement differ from that of uniting men in a true city and prosperous state in this world ; that at least the two proposals do not contradict each other ; that the very same influences which would favor one would forward the other ; and that, in fine, be this as it may, the method of my discourse, while admitting the infinite, unparalleled scope of our fai

with boundless personal issues into eternity, is to dwell on the Master's declaration of its common beneficence in time, the heaven it would begin on earth, to continue no doubt beyond the grave. I shall plead for that gospel interest whose occasion this evening renews, by insisting on its present blessing, the eternal life in the flesh with which it endows us and every poor brother and sister we extend it to, the foretaste it gives of celestial bliss, which alone can convince any creature there is to be a taste of it afterwards.

If this, after all, seem a worldly rather than what is technically denominated a spiritual view, I must argue, that alone truly is spiritual which not barely imagines a secondary ethereal existence above, but with the breath of other regions spiritualizes and enlivens this very human lot ; and that, as a great philosopher once said, while we talk so much of worldliness, there is an *other*-worldliness almost as bad, running into quite as erroneous an extreme. What Jesus preaches and prays for is a kingdom to come as well as to go to, and a will to be done on earth as in heaven, — something that he declares is among us and within. Unquestionably I speak to those who credit, and magnify unspeakably, the revelation of another existence. Yet, if some will start a question of want of knowledge or actual doubt what shall befall any person in abodes anticipated or dreamed of there, I shall ask them to explain the fact, that the very same agency required to secure everlasting weal alone can certify a sublunary welfare ; as it has been said, by celestial observations only can terrestrial charts be constructed. A man, rich or poor, is a better man and a better citizen for his religion, his worship, whether he is going to be an angel for it by and by or not. It is good, for this world, to recognize God, even if he intends to destroy us, and Job was as wise as he was pious, when he said, “ Though he slay me, yet will I trust in him.” While you live and your children live here,

you would like to have earthly fortunes noble and happy, even if sceptical about overlying consequences of your conduct, and whether there be the tremendous postponement we suppose of accounts to be settled to an "eternal blazon," or not. It is indeed one of the strongest arguments for immortality, that proceeding on the presumption of it alone can sanctify, exalt, and bless our being here, and the opposite notion would make "man's life as poor as beast's." However this may be, we joined together in this undertaking are undeniably thus much secular, so far architects of an earthly structure, that, as one result at least of our efforts, we want to make of Boston, this very Boston, as Jesus fain would have made of Jerusalem, a good and perfect city; and on this foundation, now, to-night, let me build the claim — one claim it is surely — of the Ministry at Large, that such a city of this broad dwelling, ever adding to itself new apartments and stories, this house of our birth or adoption and common love, it not only strives, but tends, to make.

Indulge me with saying still further beforehand, that I shall urge my point, thus defined, not upon any statement of the details or processes of this ministry, but, in addition to Christian truth, of general reason and observation alone. Indeed, it would be a quite gratuitous and impertinent thing for me to repeat anything of the reports, so admirable and touching, widely distributed, and I trust universally read, offered for the last twenty-three years by the laborers in this work. The tale they have been so long telling, of the ignorant taught, the young trained, the vicious recovered, the infidel convinced, the unemployed occupied, idle men and women and children provided with situations, and the lost saved, is the best that by that name of tale can go. Modest, plain, and inartificial documents, with little ornament of

fancy, or reach of speculation, they have been more valuable than many a splendid and much-boasted production of fact or fiction which the press has groaned at the work of distributing by thousands through the land. If the use of literature be social improvement, and the mending of the common weal, I know no histories, discourses, or poems more worthy of regard than the brief papers representing ceaseless exertions at the very heart of motives and events which your agents and the Lord's servants have put forth. Like those painters who give us interiors on the canvas, they have spread in our sight the internal operations in the circles of their extensive and so diversified task. I have right to speak but as a spectator from without, some verification of whose testimony may come from a former experience — perpetually vivid in recollection, and never remembered without gratitude — of the inside of this business of import unsurpassed. Indeed, I must stop one moment to say, that in living and departed companions and brothers these eyes have seen a devotion and zeal recalling, as much as ever anything in my knowledge has done, the spirit of the first missionaries in Judæa. I sometimes think, in my mind's gallery, the finest pictures and masterpieces of fidelity, unwearied by more than a score of years, are portraits for which some of the Sunday-school teachers, their co-workers, unconsciously sat. I shall not presume to measure the personal consequences, running beyond our ken, of their toil ; for, in trying to win new benefactors, or encourage and confirm old patrons, my method to-night confines me to assuming the single basis, — yet broad enough to include among our devotees the whole population, yea, every man with a spark of humanity or tittle of ability to render aid, — that our institution, more than any other, will cause this old peninsula, this spot of earth, this solid and palpable ground,

to be a glory on the face of the earth ; not a mere mass and multitude of persons incoherent, heterogeneous, and at strife, but an accordant, sympathetic, vital organization, — a flowering into all beauty, and ripening into all fruitfulness, as a city should be, of the common root of human nature from which all grow ; and thus effect a consummation of Christianity in this lower sphere, whose lines actually touch upon what one step at last reveals in its celestial fulfilment.

If it be the fault of Protestantism to divide, the virtue at least of this establishment and influence of Protestantism is to unite. In this light alone I submit to you, that nothing truly can exceed the grandeur of what this Benevolent Fraternity of Churches undertake. It is true to Christ's idea, and to the first working of his spirit. It was the early glory of our religion, that, in an empire like the Roman, torn with the war between classes, in the midst of bloody games of beasts and men, and a dissolute, spendthrift luxury of immense fortunes and boundless estates, — at one time six persons owning that whole province of Africa which the modern oligarchy of slavery would now possess in their place, and a few nobles standing over against armies of slaves, — it disowned and widely abolished social distinctions, taught that all in God and Christ were free, and bade bondman and master kneel down together in the same worship of the temple, and at one table of the Lord. Did not this first triumph of Christianity foreshadow its last ? Does not your final ministry with right of original example and apostolic succession carry on its work ?

A scholar in the oldest English University has lately said that universal history has enriched our language with a word that never passed the lips of Plato, Socrates, or Aristotle, — the word *mankind* ; — that where the Greek saw barbarians, we see brethren ; where he saw heroes and demigods,



we see parents and ancestors ; where he saw nations, we see mankind, many ways severed, but moving to one destiny, and bearing one image of God ; as where the ancient material observer saw separate spheres in the sky, we see one system. But is it universal history, or especially the history and operation of our religion, that yields this term and meaning, so worthy of our pride and joy ? One who considers how long before the Christian era the barbarous and gloomy ages of the world endured, how slowly, under merely general causes, the race improved, how almost stationary, in times of superstition and a corrupted church, it seemed to remain, and how swiftly the Reformation of faith and worship bore it on, will not hesitate for a reply. One who wanders through Europe now will see in the old walls of midde-age cities, in moats and towers and iron-grated windows, at once antique monuments of the past, and, like red and bloody constellations setting, reverse measures of progress. In their rusty and often useless ruins, what serve they for, but as a system of mnemonics reminding men how, in a finer sense than on the dial of Ahaz, the shadow has gone back and the light advanced through the great round of time ? By contrast with the new social life that even now already surrounds them, they point to an hour when the surely rising sun of righteousness shall be vertical over the soul of man, and the shadow of hate and strife gone altogether ! Wisely, then, and with an historic vindication, brethren, pioneers and delegates of this ministry, I think you make an undefiled religion your means to better the common lot ; for, though we cannot hasten the motion of the sun in heaven, letting our light shine will advance the day of the Lord. While, however, we gratefully own a general progress of humanity in the world, it must be confessed there seem to be awful pauses and local refluxes of the tide

of truth and goodness ; and at a time like the present among us, when ascertained crime has for some years been increasing at a rate quadruple that of our population ; when spasms of iniquity, by the shock of their reaction, are producing spasms, almost as morbid, of religion for their cure ; when in gross corruptions and ghastly outrages vice and violence show that they proceed not from individual breasts alone, but from the social nature, the organic connection, and hereditary frame of human beings, both impure affection and envious aversion alike breeding injury and fraud ; when tyranny, widely by us cast down from thrones, — not its only seats, — fearfully avenges itself in a horrible system of domestic oppression in our own land ; when, though we do know at last what mankind means, victims of misfortune and children of bondage for their race and color are solemnly adjudged not to be citizens, and (is it not reason for more of Christ's own tears and bloody sweat, if we had them ?) scarce allowed to be men, — it is seasonable to make closer applications of Christian truth by every right instrumentality.

If we take, then, as we fairly may, limiting our view, a city as the best unfolding and illustration of our common nature ; if in a city, through the development of all his powers and capabilities for good and evil, we can best learn what man is ; if the course of human dispositions and affairs without religion has led, times unnumbered, to as frightful chasms between fellow-creatures as ever, for perpetual menace and loud roaring, to the traveller's astonishment and dread, yawned betwixt Alpine summits ; if a pure faith has ever proved the most effective power to bridge over the fearful intervals, and rejoin the jarring divisions, — then Christ, Son of God, Son of man, of all tribes and tongues that congregate within city walls, as well as wander through open countries, has practically made mankind. In Christ

alone we may make that word mankind ever more true. Mankind, under God, its creative father, is in its unity a new offspring of God's Spirit in his Son. This is the praise of the ministry whose anniversary we celebrate, that its whole direction and energy are to this unitary result.

Is it not the voice, brethren, of all experience in that common work which should converge to a burning-point the rays of our love, that Christ is the captain, at least, of this salvation, — that what success or victory in it has been ours we have gained by following him, the loving, meek, pure, lowly one, — the divinely commissioned, miracle-working, self-sacrificing, risen and ascended, interceding and regenerating Son of God? He who would have gathered the children of Jerusalem, and wept because he did not, has gathered, and will gather, our children, the children of Boston, together. By nothing have the rich and poor, wise and ignorant, cultivated and unlettered, fortunate and disappointed, sinner and saint, been so brought into unison among us as by that Ministry at Large, which reflects honor upon the regular ministry that has brought it forth, and yet, like a child finishing the work or repairing the defects of a parent, does a most momentous office which the regular ministry was omitting, or, by prior occupation, forced to let go by default. Yes, Christ's own dear and chosen office of gathering the separated together, that they may be civil and Christian too, it is the glory of the Ministry at Large to resume. Ten thousand facts, remote or recent, might be quoted to show the necessity of such a work. When, to adduce one curious illustration, in the civil wars of our mother country, quarter had been refused to Prince Rupert's Irishmen, the Parliament, for apology, said he should know there was a difference between an Irishman and an Englishman. That precisely is the difference Jesus would reduce.

But any one's judgment, whether it pertains alone to Christ's forming power to construct a perfect city, depends, of course, on his ideal of what a perfect city is. What is it, then, to produce a beautiful, incomparable, model city? Is it to have it merely, as we say, well laid out in commodious streets, grand avenues and accesses from the whole country, roads and bridges to the inland, harbors to welcome the commerce of the world, fair and splendid shops and mansions, so that it shines to the eye like one of the jewels worn on the front of the globe? Is it to have personal conveniences of every sort, — a sidewalk, clean in all weathers, levelled for my feet, a course smoothed for my carriage, a far-off lake opened by subterraneous pipes for my well, one channel to bring to my chamber the perfect material for illumination, and another to cleanse away each superfluous or defiling speck of dirt? Is it to have a good market and mart of exchange, some counter where I can buy everything the earth grows or human art constructs? No, we shall all say, it is not the city as a mechanical thing made by the craftsman, nor the city as an instrument of bodily comfort, or as a place of trade and thrift, growing rich, central, powerful, and luxurious, that we are to think of; but it is the inhabitants, the citizens, in their intelligence, morality, and friendly union with one another, that can alone give true character to a town, or foreshow for it clear and glorious prospects. A great change, we often self-complacently exclaim, or our orators boastingly tell us, as we look around through this our sea-washed precinct, — a great change from the original, wooded, desolate Blackstone's Island, not half the size of our artificial domain. But a greater change than can be brought about by felling trees, cutting down hill-tops, filling low places, driving piles, pushing back the sea with made-land, expelling houses with granite warehouses and

stores, and stretching out new lines of dwellings beyond our ancient borders, — a greater change, in edifying the hearts of all the tenants of this enlarging abode, must be effected before we can be called a perfectly built city.

Let me eschew all professional exaggeration. Religion is not everything. There are material, industrial, mercantile elements indispensable to high civilization. But let every old city, that has been the pride of any nation, stand witness that religion is something momentous, — that nothing, no prudence, no selfishness, no private success, is so important to the stability of civil institutions as that mutual understanding and good-will among those adopting them, which nothing can produce but fellowship in the thought and worship of God. Let one stand, as I have stood, beside the lofty walls in the proud gateways and magnificent squares of some famous foreign town, like Paris, and call up its perhaps recent history, remember what poor defences against insurrection and bloody revolution alike all these mighty defences and pleasing decorations which we admire have been ; see those ramparts, for their very strength only turned into the more fearful ruins, — those glorious edifices assaulted by ferocious mobs, the carved, richly adorned windows of imperial residences letting through, not only the mild light of heaven, but the deadly discharges of musketry, — those clean marble walks stained and clogged with bleeding corpses, — those well-trimmed, carefully tended gardens trampled with the feet, and echoing the howls of frightened or infuriated crowds, — the pavement, instead of furtherance, a barricade, — the lantern post, instead of a guiding light, a gallows, suddenly putting out the light of life, — and the charming fountain yonder, that so delights the people, mixing its waters with gore ; — and he may then imagine, and take for a caution to his own home of multi-

plying thousands of people, what may happen in the most brilliant city now known on the face of the earth, when the divine tie of a common humanity is broken, and religion, instead of being the love of God and man, has become hypocrisy, a canting sound and a mocking form.

Ah, — if you will forgive a form of egotism in my illustration, — I rode at midnight through the matchless ways, bright as though the gay shops had borrowed the sun's lustre in his absence, to distribute among their magnificent recesses even in the hours of darkness; I walked over the Elysian Fields, as they (one might think ironically) call them, along whose wide spaces the lights of a thousand unseen vehicles moved to and fro softly, like wandering stars come down from heaven to earthly air; I stopped beside a score of little tent-like theatres, erected on the broad, park-like grounds, and saw and heard the showy women of the grand capital, as, in gaudy dresses, they declaimed their pieces, each for the amusement of her own little multitude of an audience; and I wandered by noonday among the throng of old and young, in their out-of-door, half-homeless life, through vistas of forests planted in the neighborhood of palaces in the heart of the unparagoned metropolis; and I thought, Is it possible, is civilization such a thing, is human nature in its very constitution so fashioned, that, under the surface of all this softness and pleasantry, and, for the time, thoughtless enjoyment, lurk the terrific passions which, because religion has so partially tempered and sanctified them, are ready at any time of discontent or excitement — with only intervals of few years between, and we know not how soon the next eruption of the volcano may be — to burst out, and wrap the whole scene of pleasure and glory, — like the light castle, the work of his own hands, that a child has made of shingles, and sets fire to, to make sport of

the flames? Yet what but the recognizing of God as the common Father, and of all men as our brethren, is our insurance — I know I have heard of no other — against the same result? I was passing, some years since, with a wise and sober man, round our noble Common. He, looking at the firm iron fence that girds it in, said to me thoughtfully, What weapons, in a time of tumult, those upright, pointed, lance-like shafts might be! We shall keep them in their places for order and beauty, not for conflict, only by the force of common thought, love, spiritual culture, call that glorious unity what you will.

Brethren, the smallest consideration of what our exposure is, forces us to this conclusion. The danger to civilization arises, of course, when differences in intelligence, disposition, and condition in life go so far, that between rich and poor, laborer and employer, merchant and sailor, a man and his master, sympathy ceases, relations become forced and legal only, and distinctly marked classes in society eye each other proudly and hardly on the one hand, jealously and vindictively on the other. London, on the banks of the Thames, neighboring to the sea, stands strong and glorious to one who merely rides through and sees the business, the buildings, and, about the doorways of royalty and nobles, the soldiers' parade; but one there, who, to satisfy his curiosity, had arranged with the police to pierce by night into all the secret haunts of the city, informed me on the spot that no tongue could relate, or imagination conceive, the horrors he had beheld. Is not among ourselves seed sown of the same condition, whose growth we may check? Is not the beginning made, which, unchecked, will become more serious as the drain of our population into the West and South shall by degrees necessarily slacken? Already in one at least of our cities we are tending towards Paris and London size and

character. It is the office of Christianity, and especially of the Ministry at Large, — an office conspiring with that genius of our free republican institutions which yet so many natural and artificial circumstances mightily hinder, — to soften these differences of a civil lot. Surely, to close the actual, inevitable breaches is work enough. Already, under the immense immigration into our system of foreign elements, fears have arisen, and parties been arranged, recognizing irreconcilable diversities. But it is our business, as believers in the one Gospel for all men, to go on every way to lessen and adjust them; for irreconcilable diversities we cannot — it is contrary alike to our religion and policy — own or suffer.

It is a startling picture a late French writer gives of his country, that of thirty-six millions he counts in the empire, only ten, little more than a quarter, share in the thoughts on which the civilization is based, the rest being indifferent or hostile, every revolution being produced, not by the mass of the people, who are yet too far off in their thoughts even to take sides, but by a whirlwind in the central city, where, when tumult ceases, is never any real content, but only open or latent discord of feeling, and the fate of the empire thus suspended, as much of Paris is said to be built, over an unfathomable gulf. Please God, we will keep our community from this precarious state, by expending all our strength and means to bind its various portions together in the same sentiments towards God and one another. These bonds are stronger than any others of union, constitution, or law. They are the union, not alone which we are to preserve, but which will preserve us. We are afraid of the Romish Church. We need not be most afraid of that, but of any spirit of uncharitableness and division we ourselves breed, or allow to prevail. We, natives, in numbers and knowledge



are masters, and, if ourselves alive and healthy, can assimilate all that comes from abroad to our own temper. Nothing, no plant, no man, no institution, is proof against the atmosphere in which it lives ; and even the Catholic religion alters and improves inevitably, though popes and cardinals and priests oppose, according as we, by our manners and conduct, make it breathe a purer and sweeter air.

My friends, whatever we may think of the awful, veiled mystery, to which we go in the future when the body drops, if we want for ourselves and our children after us a true and good civilization here, a blessed lot in the present, then not a word need be said to show how the happiness of every man, woman, and child depends, not on something your personal success can command, your mercenary money buy, your rank or domestic connection secure, but on the general tone around of human life. The case of our individual lot, as affected by the common condition, and by everything that is by common consent permitted to take place, is plain to every one of us. If beggars swarm the streets ; if impostors perplex or deceive you by long conversations, with pretences too cunning for you to unravel, in your entries or counting-rooms ; if burglars, by a few robberies or murders, diffuse a vague alarm through all your dwellings, and disturb the sleep of the sensitive and timid with horrid dreams ; if crime, in all its forms, invades life and property, taxes the state, occupies the court, and peoples the prison ; — it is not a thing that concerns the criminal, the pauper, and the cheat alone, — nay, nor alone the officers that do justice, or the individual judge or actor that disposes of any particular case. Whoever has any true humanity in him, and has not disowned the common stock of which we all come, will consider how such features of our civilization, instead of being allowed to gain upon us, may be changed. He will not fail

to have a tender and lively imagination of the consequences, from these malignant sores, to our whole plan of society, and government, and the fortunes of our posterity, (does not your heart sometimes tremble for them?) should we, on the contrary, let them swell and run beyond measure. If anybody has not this humanity, and thinks the blood in his veins is all his own, and does not mix with the broad current and circulation of mankind, and says he does not care, I answer, he must and will care somehow, for he must and will somehow suffer with the whole frame.

Nay, I will not appeal merely to the prudential motive. From all the depressed and wretched part of our social existence comes an irresistible appeal to our pity, when we reflect how much of the misfortune and misery arise from the weakness, the misdirection, the ill-starred circumstances of sufferers, that seem to have been almost fated to err and suffer. Nay, brethren, the appeal is to our justice too; for shall we not consider how much of our superiority of position and satisfaction comes not from our especial effort or virtue, but from a better original birth and nature, connection, education, which have been as God's pillar of cloud and fire moving before to conduct us into the land of milk and honey we occupy, while others have feebly and unwittingly wandered after false cries and artful beckonings into despair? Surely the Apostle was right: the strong ought to bear the infirmities of the weak; for the strong are often made strong when they start, and the weak are their providential wards, their heaven-appointed charge. When I see a poorly organized, naturally dull and imperceptive creature stumbling in the path of life, I feel there is as much and the very same argument for the more capable and discerning nature to run to its assistance, as there was

for Christ and angels to come down to this world on their errands of love.

Not a few philosophers have accounted for all the diverse fortunes of mankind by the greater or lesser faculty accorded to diverse races in their unalterable types. But he must have been a dull observer who has not seen that individuals of the same race differ in natural faculty as much as any whole races can from each other; and that according to the depth of any one's degradation is the Christian reason, not for neglecting or enslaving, (though this argument has been used,) but assisting and redeeming him. *Let them feel the choking of the law!* putting his hand to his throat, said a Boston citizen to me twenty years ago, referring to a certain class of transgressors. But the choking of the law, though it prevent more earthly transgression, will not save the transgressor. For that we want, not a halter, but a divine breathing upon the heart. Thank God, that breathing can come from the mouth of a Christian man, as the risen Lord breathed the Holy Ghost into his disciples' breasts! Ah, when the Christ-like approach, not with condescension, but in all gentleness and humbleness, is made, none are found so low as not to make the response of gratitude and love for any genuine kindness they can appreciate, as was certainly proved in the case of the ragged little girl, who, being fed and clothed by a benevolent lady that met her by the wayside, showed such an incredible mixture of ignorance and sentiment as to ask, (in an expression I would not repeat but to show how wide apart human beings may be, even with all the common advantages of our liberty and civilization, such as it is,) *if that woman were God's wife!* Blessed be God, that, through all the distance and estrangement by which his children are separated, he has left in their hearts from his own hand this ineffaceable seal of their com-

men origio, and pledge of their final union, that they can touch and be touched by a feeling for one another across the deepest and widest gulfs of the world !

I claim, then, for the Ministry at Large a breadth of design unsurpassed by any agency in the world. . . Let us sustain it with a corresponding breadth of liberality and love. Let us rely on the native compassion of the human breast awakened, refined, and sanctified by the grace of the Lord Jesus Christ ! Let us not refuse to regard and dwell upon every painful spectacle, and hear every grating sound that can move it in us. If the gray-haired woman, with her small merchandise, sits in the blustering wind at the corner of the street (I do not wonder at the little girl whose heart was stirred to provide a comfortable dress for her) ; if the destitute foreigner stammer his broken English, which we find it takes time to understand ; if the poor musician from far-off climes in the frosty evening with cold fingers touch his harp or organ to please our ear out of his hunger and distress ; and oh ! still more, if those uncared for and abandoned to vice, reeling by, coarsely accost us, or are by chance overheard in their profanity or indecency, — the oath on young lips, the vile word on older ones, alike telling us what anguish must be hid under all that hardihood and levity, till grim death knocks prematurely at the door, and carries the guilt and woe mournfully away ; let us be both tender and wise to consider and correct what is sad or evil. Let us not regard the individual sufferer alone, but take no rest till we have done something to remove the evil causes that destroy the peace of thousands, and menace the general welfare. Let us by our personal efforts disprove the old maxim of a pagan author, that the rich and poor are enemies. Let it be a Christian refutation we give ! Let us at least encourage the missionaries, the Ministers at Large,

that devote themselves to this work. Will you pay a tax for light and water, wire in the air and brick in the ground, and not for this spiritual operation, which drains off moral corruption, or dries up the springs of poverty and crime? Will you open beautiful squares, and plant noble trees, and rear fine public edifices, and not heed the population, nor look after those whom the placards of some low play, the parti-colored glasses of the saloon, or the tables of the gambling den seduce as for pleasure to their ruin? I confess, I count it no great thing, but a very little one, to give liberally of our pecuniary stores to so noble an end. It comes into my mind with a sort of astonishment and profound admiration of the Providential agency, that we should be able, by such a thing as a gift of money we ourselves may have come very easy by, to contribute to the salvation of mankind. I can only, for my amazement and delight, think of that wonderful carpet every child has read of in the Arabian tales, on which one could in a moment of time travel over all obstacles to the most distant places;—I can only think of that when I reflect that a few dollars from my hand can do something to set in motion the wheels that shall carry human beings to virtue and joy on earth, and then, by irresistible inference, to purity and peace in heaven.

I have been addressing you in behalf of the Ministry at Large thus far, as being what it has been called, a ministry to the poor. But let me in justice add, not to the poor alone. It has been a ministry of Christianity also to the rich, by arousing in their bosoms those humane sentiments that exert a saving power for all who not only feel, but positively put them forth. Is not this a needful influence for the rich, unless it has grown easy for the camel to go through the needle's eye, and for them to enter the kingdom of Heaven? May I not with peculiar emphasis say, there is everything

to stir, everything to require, everything to reward the exercise of such sentiments in a city? In lonely rural regions, a sort of hermit life, one may perhaps with more excuse feel faintly for his fellow-creatures. But where the strong pulse of humanity beats in the great artery of the world's circulations, he who recks not of the character and fortunes of those around him, well and exactly as he may stand at any commercial or mechanical post, is surely to his manly and providential situation wholly wanting. He is, in truth, — what else can we call him? — but a sort of monster, a moral exotic, a wild creature out of his native place, for whose existence among us we cannot on any principles of reason account. Though he may reside, and walk about, and make money here, and be soft and polished in his outward ways; if he feel not that swell of the common heart which rises in this midde-sea of a city as surely as the ground-heaving does on the Atlantic waste; if the great calamities of mankind do not touch him, as earthquakes at Lisbon and Japan are said to have propelled huge billows across the ocean's breadth, to strike on alien shores; oh, then I say he is not a citizen, for he lacks a citizen's, as much as he does a Christian's, quality and virtue.

The privileges and freedom of a city have sometimes been presented to distinguished strangers, with a gold box. But the inhabitant of a city does not himself merit what he would presume to give away, does not deserve to enter its museums, sit down in its reading-rooms, admire its monuments, inspect its archives, share in any of its common property, or even behold its sights, if he have no public spirit. The telegraphic lines branch fan-like over our houses, and fetch, even to him, the news of the world, while from his breast stretch back no cords of vital interest in his fellow-men; but he watches the wires only for prices and speculation and

finance, the farthing's charge, how different from the widow's farthing, in the value of his goods, the article he deals in for purchase or sale, the penny more or less for his freight ; and he heeds not whether vice or virtue prevail, freedom or despotism reign, misery or joy betide those directly about him or the crowding millions of men. Alas ! alas ! is he himself an honest man or a thief, — in his civil and commercial advantages, as much as any other robber, taking that for which he does not pay ? Thank God, if he be a representative man, it is but of a single, restricted class. At least he contradicts the temper of a large and increasing company among us, less distinguished for mercantile thrift than unstinted bounty, in whom the power of money, for the first time almost in the world's history, knows its place and owns its dignity, while they make it, earthly king as it is, bow its head and extend its hand in countless benefactions to the great intellectual and moral interests of mankind ; so that what we call property never had either such humble estimates or such holy triumphs as now. Will any individual hold himself back from such honor ?

Why, my friend and fellow-townsmen, all men here in the city are at work for you. How could your own wit and strength obtain the hundredth part of what you daily receive and enjoy ? Builder and weaver, seaman and farmer, the porter that opens the door and the watchman that guards our great castle, the hodman on the wall, the ditcher bending cheerful and muddy in the wet trench, to lay a channel for the elements of light and purity to your room, the printer's boy pale over the hot labors of the steam-press, the carrier of fuel for your bin and food for your table, to say nothing of thinkers and inventors and all students, more agents than you ever reckoned, — as Herbert says, more servants waiting on man " than he 'll take notice of," — are

busy for your behoof, learning, and luxury. Is not all the charity with which you can teach, comfort, and redeem every weak or needy soul among those God has made to be members one of another, your debt, your offering in return? Will you say there is much unwise giving of alms? No doubt; but against needless or wicked mendicancy do we not want a better breakwater than cold, stingy, stony avarice?

I believe the spirit of generosity and mercy, as it ought, does naturally, and without any particular superiority of personal merit, characterize cities more than comparatively unsettled places, where human beings, seldom meeting, are of course unable often to be kind to one another; so that a poor beggar-woman, being advised by one to go into the country, where she would be better off, made the quaint reply, whose coarseness let our taste tolerate for its sense, *O, sir, I have tried that; but people are kinder than stumps!* But what shall be said of them who, in this rude, blunt category of human beings, no doubt somewhat impolite and slightly unscientific, in the city itself belong to the latter part of the classification,—as I fear on our smoother soil we can present some specimens rough as in any uncleared Eastern or Western territory? Have you never stumbled over any of them? Surely it must be admitted they transcend all consideration of respect from man, and almost, one might think, of the pardon of God. Ah, my friends, *civility*,—that word sometimes used to denote the moving forward of society to new degrees of outward comfort and just government, and sometimes made the name of private virtue in our mutual behavior,—in its full meaning, imports an equity and goodness to all mankind seldom reached, and which it may well be our highest ambition, as it is the last accomplishment in us of our religion, to attain.

Fellow-citizens, fellow-Christians,—for if we be the for-



mer, we are the latter, — let me say, in fine, this Ministry asks you to be peculiarly tender in counsel, warm in fellowship, ample in liberality to your inferiors in education, prosperity, and the social scale. If you are so in disinterested love, you will in effect be so for your own and your children's sakes, as well as theirs. It is sometimes said we learn nothing but from those above us in information, manners, and wit, and are, by all our attentions and endeavors towards those below ourselves, only exhausted, let down, and consumed. In the light of a noble nature, or of this holy book, there could be no error more gross. There is no weakness or want of dignity greater than to hunt after and affect the company of distinguished persons. Jesus Christ surely did not affect such company. I hesitate not to say, that not only from wise and well-nigh perfect men, princes in science, masters in art, sons of genius, patterns of virtue, by whom we are every way excelled, but from our inferiors too, we learn some of heaven's best lessons. Their very claims, defects, and cravings bring out in us, till it is big as the world, as in every breast it should be, a gentle, lowly, human heart. So Christ's own benedictions, whose verity never faileth, prove not empty to those who do unto the least of his brethren as unto himself.

What then is the conclusion, but for us to put on Him, breathe his disposition, show something of his truly masterly style, and demonstrate his divinity in our humanity? Let us not expect, even in our individual nature and life, to be simply sustained by the lonely beating of our own pulse, but enriched and stimulated by the blood flowing deep and wide of our race. If we mean to own the human brotherhood, as Jesus did, let its sap and circulation flow in our veins, and invigorate our hearts. Let a wine of the common heart, richer than any from the wine-press in the crush

of the grapes, warm every private bosom, and be to us as the sacrament of the Lord — which bread and wine only signify — attended by the Holy Spirit of God! Let our grateful tribute for immeasurable benefits — received from our Maker but through our kind — be sympathy and aid poured freely back to them, especially to the feeble, the needy, the wretched, and the wronged. Let our faithfulness, finding and proving that all are our brethren, reveal to us here and hereafter that we have all one Father. If we would not endure a pestilential pool within our borders, let us not keep the darker sources of a moral plague. If we would convert the heathen, let us look after that heathendom which is no spot of distant geography. Let us give our Ministers at Large the means of penetrating deeper than they have done into the abyss of error and misery and sin. Let this Easter-day of the Lord's resurrection not quite pass without the rising in our soul of a new purpose like that which glowed in his breast as he trod the streets of Jerusalem, and brought tears from his eyes as he went up at last to die for those for whom he had lived and was to reappear from the grave.

Then something will be brought to pass in this and other cities to fulfil what Jesus lamented was not accomplished in Jerusalem of old. Then civilization and Christianity will be the same, mingling streams to form and flow in one river of God, as in the Revelation, clear as crystal. Then John's old vision will be fulfilled; and we shall see the holy city, New Jerusalem, not only on high, but "coming down from God out of heaven." Yea, earth and heaven will no longer be, as we too much make them, contradictory terms, but only different parts of one inseparable kingdom of truth and peace, righteousness and love. We shall in the flesh live in the very border and suburbs, till the King speak the word that shall translate us to the centre and palace of his glory.

## ENGLAND AS SEEN AFTER A TEN YEARS' ABSENCE.

BY REV. WILLIAM MOUNTFORD.

*(Continued from page 347.)*

## LONDON.

ALMOST it wearies one to think of this place, it is so vast. And I feel as though I could not write about it intelligibly and to much purpose, in the length of a letter. And indeed in any way, in which any other city might be described, this is indescribable. And well it may be ; for truly this is not only the great city of the world, but also it is many cities in one. It is an aggregate of powers political, social, literary, ecclesiastical, scientific, commercial, monetary, legal. It is traversed by more than ten thousand streets and alleys ; and it swarms with more than two millions of inhabitants. In the circumference of this city is a population, the number of which is much more than double that of the State of Massachusetts. A city of vastitudes, hurry, and multitudes ! With attempting to call at a few places in it, one returns home from the effort, as though from wrestling with a giant. What railways meet here ! and at the mouth of the Thames, from all parts of the world, what crowds of vessels converge ! What an influx into the city there is, day and night, even though only of things for food ! — the various vegetables and fruits in their seasons, — and of milk an unceasing flow from farms for many miles around, — and of sheep and oxen, droves and flocks, amounting to more than ten thousand in number, every day, and from every direction and every county.

It is said that London is very nearly the centre of the terrestrial hemisphere. And as situated between the Ger-

man and Atlantic Oceans, it stands on the highway of the nations. I think that I have been affected by the traffic in the streets more than by anything else in this metropolis; more than by its palaces or cathedrals, or show of soldiers, or its pomp in processions. Beside one of the great thoroughfares, to witness from a window the carriages, the wagons, the omnibuses, as they pass, and then with waking at any hour of the night to hear the vehicles still rattling over the stones, — this is an experience the wonder of which keeps growing and growing for some time at least.

And well may there be unceasingly this life and stir in the centre of that metropolis, on the dependencies of which always the sun is shining on some one side of the world. And down the streets of London, every day, no doubt, pass persons who have sought it as the seat of the imperial government, coming from Canada, where the snows lie long and deep, — and from the shores of Africa, which border like a green fringe the sandy deserts within, — and from Australia, the most recent of civilized countries, — and from the Indies, the most ancient of human scenes.

At Charing Cross, the traveller stands a moment, and he sees fly before him the threads from which is woven the world's garment of life, — wealth and poverty, intellect and ignorance. Before him passes straight from Whitehall some messenger, whose errand implicates him with the politics of Europe, — some citizen caring only for his shop and his house and the open road between, — some artist on his way to the National Gallery, — some merchant, whose thoughts are familiar with men and their wants at the ends of the world, — and some poor beggar, anxious only for something to eat.

But London must be surveyed from a thousand different points of view to be known; and it is only from two or three

that I can attempt it. Indeed, I suppose that London is known to nobody, as a whole. And it is known to those persons who are best acquainted with it only by sections of its surface, or by classes in it, or by some one opening, for which art is the key, or commerce the clew, or wealth the admittance, or crime the qualification, or wretchedness the condition. And truly there must be a hundred Londons between the metropolis, as it is known to the Queen, and the city as it is known to a Bow Street runner.

I have looked at most of the places of power, and at some of them with not much reverence, and at some others of them with a very lively interest. I have seen Buckingham Palace, where dwells a sovereign strong in her weakness, — the Parliament-Houses, where the wordy debates make one long passionately for the simplicity of Andrew Marvel and the difficult utterance of Oliver Cromwell, — Downing Street, where men of small intellects are great for mischief by the greatness of their places, — the Bank, where meet together a few merchants, from whom there is no shore so distant but the tide of commerce ebbs and flows upon it, affected by their will, — and the Times office in Printing-House Yard, where every night the great world writes its journal. I have looked at all these places, but in none of them did I feel that presence of power which interests me. And I am not sure but that of all these places I was most impressed by the Bank, for power. For the Bank is no doubt the residence of real power; whereas at Buckingham Palace resides what is power only by courtesy. And of the Times newspaper, it is said that the popular breeze blows with its pointing, only because it points just where the popular breeze is beginning to blow.

But with deep, fond interest I look at the haunts and residences of those who have been men really of power, and

who have been attested as such by time and centuries, — men who rule us from their tombs, in a manner more kingly than that of princes on their thrones. I am a stranger in London, and so most of my associations with it are those of literature. But these sometimes startle me, by their being so vivid, and so like reminiscences of my own. And though in time we ourselves may be ever so distant from them, yet how real they may still be to us, — those kings of thought, who rule us without a soldiery, — those priests of the soul, who need no temple in which to bring us nigh to God, — and those men also who were so largely human that human nature keeps loving them and laughing with them for ever.

In the neighborhood of Temple Bar are streets, courts, and houses so very many, with the names of which the present with its noise and crowd vanishes from about me, and my feelings are all of the past and the people of it, — Lincoln's Inn, at the garden-wall of which Ben Jonson worked with a trowel, before he became the Censor of the City with his pen, — Essex Street, once the resort of Spenser, his mind glowing with thoughts of the Faery Queene, — Salisbury Square, where Richardson wrote Pamela and Sir Charles Grandison, — Bolt Court, where Dr. Johnson lived and died, — and Brick Court, whence the friends of Goldsmith escorted his body to the Temple Church, — St. Bride's Church-yard, where Milton once lived for a while, — and Fleet Street, where was the house of Isaac Walton, once perhaps well known in the city as a hosier fond of angling, but better known now as a child of nature, the friend of great scholars, and a writer of exquisite taste.

But indeed for a literary pilgrim, some parts of London are like a land of dreams to wander in, or rather a land of great memories, fresh almost as those of his own experience.

Westminster Abbey, the Tower, Whitehall, St. Paul's, — what words of memory these are for him, — words which are histories, — words which tell of revolutions, rebellions, kings, preachers, imprisonments, coronations, processions, decapitations, — William the Conqueror, Wat Tyler, Henry and Wolsey, James and Raleigh, Charles and Cromwell. Sir Walter Raleigh is buried close to Westminster Abbey, in the Church of St. Margaret. And at the sight of that church, in at the doors of which the headless body of Sir Walter was carried, the pilgrim bethinks him of times and scenes long since over, and of those words at the end of Raleigh's History of the World: — "O eloquent, just, and mighty death, whom none could advise, thou hast persuaded: what none have dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet.*" But this church, which the pilgrim enters as Raleigh's burial-place, is dear to him too for the sake of William Caxton, the first English printer. And while he is contemplating the tablet to the memory of the great printer, he is perhaps startled by learning, that in the parish register is still to be read the name of William Caxton, as connected with a charge incurred at his funeral, for two torches and four tapers. So too the pilgrim walks down Rose Street, and he is reminded of Butler, who is buried there, and of Dryden, who was once brutally attacked there by a band of hired ruffians. He passes Crosby Place, and at the sight of the name, he thinks of that man of humor and honor and scholarship and religion, Sir Thomas More, whose thoughts here were familiar with law and also with Utopia. He goes up Fore Street, and at the Church of St. Giles he remem-

bers that inside its walls Oliver Cromwell was married, and that beneath its floor lies the body of the Protector's great secretary, the poet, the patriot, John Milton. In Southwark, he passes also Bankside, and he is reminded of Beaumont and Fletcher, who there lived together in one house, as still in the world they survive, joined together in the same dramatic fame. As he walks down Clink Street, it occurs to him, that in that very street, called by another name, lived Shakespeare, no long while before quitting London for Stratford. And then, at the beautiful edifice of St. Saviour's, O the recollections which throng upon him! for in the churchyard Massinger lies buried, and in the Lady-Chapel is the tomb of Bishop Andrews, one of the authors of the Common Version of the Scriptures. By a council sitting in this church was John Rogers examined and condemned for heresy, and sent to Smithfield, where he proved to be the first in a new great army of martyrs: and with this church, too, as having been the object of a superstitious pilgrimage, of which afterwards she repented, is connected the name of Jane Bouchier, who suffered death under Edward the Sixth for disbelieving the doctrine of the Trinity. In this church also, in one of the latter years of the fourteenth century, was John Gower married to Alice Groundoly by William of Wickham. William of Wickham is famous now as the founder of Winchester School; and John Gower is the poet, "the moral Gower," as Chaucer called his friend. His tomb is in the church, and is a grand structure. At the top of it is an effigy of the poet recumbent and of stone. And here he lies in the very church in which he was married, and close by the Thames, on the stream of which, one day happening to meet the king in his boat, he was induced by the royal request to undertake

"In Englishe for to make a booke

Whiche stondea between earnest and game."



This book was the *Confessio Amantis*, from an ancient copy of which I transcribe these words at the conclusion of the poem, where the writer wishes his readers may have that love which stands confirmed by charity : —

“ Suche love is goodly for to have  
Suche love may the body save  
Suche love may the soule amende.  
The hyghe God suche love us sende  
Forthwith the remenaunt of grace  
So that above in thilke place  
Where resteth love and all pees  
Our joye may be endeless.”

It was a great day for literature, when a man like Gower was induced to try to what music his native language could be shaped. At that time Latin was the language of learning, and French the language of refinement. And in Latin and French had the writings of Gower all been up to the day, as he says, —

“ In Thames when it was flowing  
And I by boatè came rowing,  
So as fortune her time set,  
My liege lord perchance I met.”

But one cannot talk long of Gower without remembering Chaucer, nor think of Gower much at the Church of St. Saviour, without remembering an inn close by, the Tabbard of the Canterbury Pilgrims. Myself I made a visit to the old inn. It has suffered much from conflagrations, but yet there is still standing half of the very “hostery” which Chaucer knew. Originally the buildings of it were the four sides of a square, enclosing a large court; and round the court ran a gallery, open to the air, and by which was access to the rooms on the second floor. On two sides of the square this gallery still exists. I went into the house, and

with the permission of the hostess I examined it. There is in it a very fine, broad staircase of black oak, leading up to bedrooms innocent of every modern comfort. From the door of the inn I crossed the yard to some stairs, by which I ascended to the gallery, along which I walked to what is called the Pilgrims' room. This is a large room, now divided by slight partitions into several apartments. But evidently this was once the great room of the inn : and for reasons derived from history and antiquarianism, without any doubt, it was a guest-room in the time of Chaucer ; and so is certainly the very room which he mentions in the *Canterbury Tales*.

Chaucer says he was lying at the Tabbard, ready to make a pilgrimage to Canterbury, where was the tomb of Thomas à Becket. Probably it was in the year 1388, and at that time of the year, he says, when April showers have well moistened the drought of March, when little birds sing incessantly, when palmers seek foreign countries, and especially when from the end of every county in England they journey to Canterbury, —

“The holy, blissful martyr for to seek,  
That them hath helped, when that they were sick.”

And so it happened that at the Tabbard twenty-nine persons met, who were all on their way to Canterbury as pilgrims. Chaucer says that by the time the sun was down he had spoken with them all, and become friendly with them. And this miscellaneous company does the poet paint so easily and so accurately as surely no other company ever was described ; — the knight, vowed to honor, truth, freedom, and courteousness, who had been in many lands and many battles, and who in his manners was yet as meek as is a maid, — the sweet, good prioress, with whom all was conscience and tender heart, — a monk, fonder of a good horse

than a book, and whose face and bald head shone like glass, — a friar, a most popular man, one who gave light penances at confession, and who always had his tippet stuffed with knives and pins as gifts for fair ladies, — an Oxford clerk, lean and silent, and who spent all his time on books and in praying for those by whom his studies had been forwarded, — a franklin, with his white beard and red face, a man who had been a knight of the shire, and in whose house, all the year round, it snowed meat and drink and dainties, — the shipman, whose beard had been shaken in many a tempest, — the wife of Bath, with her bold face, — a poor parson, rich in holy thoughts and works, — a ploughman, who loved God with all his heart, whether the times were well with him or ill, and for Christ's sake who would thresh and dig for any poor person, whenever he could, — a sompnour, who was fond of strong wine, and who, when he was drunk, would speak nothing but the two or three Latin phrases which he had picked up in the courts of law, — and a pardoner, with a wallet full of pardons come from Rome all hot, and with relics to exhibit, such as the veil of the Virgin Mary, and a piece of the sail which belonged to St. Peter when he was a fisherman.

All these and many other persons has Chaucer painted by his words, more effectually than by pencil and brush, — painted them for the mind's eye with lines lasting as human nature itself. And the tales, which these people tell for us on Chaucer's prompting, trace for us the manners of the people of England in his age more vividly, perhaps, than ever they have been sketched at any time since. What wonderful portraits and pictures he gives us! But some of them are scenes of wickedness. In painting men and women as they were, Chaucer thought himself justified as a narrator of facts. And it never perhaps had occurred to

him, that his writing was with no ordinary pen, and that what might be simply disgusting to witness might yet become perniciously attractive by the grace of his wording. Before the end of his life he is said to have been deeply afflicted for the mischief which he felt that he had done by sowing tares along with wheat on the new soil which England then was for literature. Chaucer, the morning-star of English poetry, — Chaucer mourning for the baleful influence on the world which that star of his would never be free from, — he is a warning for us all, an example to persuade us how differently the things of this world may look to us at some future time, when our eyes while growing dim for human faces shall yet be growing more and more earnest and strong for the realities of the world which is to come:

Yet it is not only with gazing onwards that the spiritual world becomes real to us, but also with looking backwards. Our faith in a world of spirits is facilitated through any means by which we are aided to conceive vividly of human beings as having ever lived outside of this particular circumstance, in which we ourselves are limited, and by which we are, as it were, shut in upon the ground, which some time is to open for our graves. In the streets of London, looking in at shop windows, I am a creature of such wants as shops satisfy; and walking along in crowds and noise, I am unconscious of any better mood than what tends as though of itself to exhaustion and silence. But with the sight of a monument or some old memorial, I am drawn, as it were, out of the perishable present into a region somewhat akin to that of immortality, — a region of abiding memories, in which Gower still lives, pure as when he was purer than his age, — a region in which, high above earth and changing clouds, Chaucer still seems to ride forth with his friends about him, laughing and loving, as though they were nothing, the five hundred years between us and him.

## ABIDING IN CHRIST.

BY REV. SAMUEL D. ROBBINS.

It is a joy to feel the power which the sense of reliance upon the Saviour gives to the soul. We are not sufficient for ourselves. And we feel this sense of insufficiency most when we are most cast upon ourselves. We find we are not equal to life's solemn necessities, and these are doubtless ordered of Providence to bring us in humility and faith into the kingdom of Christ, by teaching us where our true strength and life are to be found. Just in proportion as we learn the true meaning of life, we feel the reality of religion, feel its naturalness and its necessity, feel also its beauty and glory ; — it becomes precious to our souls.

Few persons readily conceive the real presence of their Saviour with them ; they look on him as a past being, not as now living with us ; they regard him as the prophet of the new dispensation, as the Son of God who lived and died thousands of years ago, on the cross, in Palestine ; but they cannot feel him near to their own hearts, conversant with their life, the very vitality of their being. What I desire is to bring your hearts and my own to a more solemn and deep conviction, that the Redeemer is indeed living near and in us all, by his life and by his spirit, and that without him his disciples really can do nothing. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me.

This symbol is very beautiful, the vine and the branches with God the Father as the husbandman. How intimate the union here suggested between the disciples and the Master ! How immediate the presence and watchful care of

God over his children, tending the vine himself, — watering it and pruning it, training its tendrils and blessing its clusters himself! To realize our true relation to Jesus Christ is the truest life of our discipleship to him. We never truly recognize our individual connection with the Son of God until he enters into our hearts, as the very source and spring of our religious character, the life of our being, our guide, our teacher, our Redeemer through faith and by his Holy Spirit; and we can never be fully impressed of the value of our souls in his sight and in the sight of God until we feel his presence with us, and hear his voice speaking within, revivifying, sanctifying, and exalting us.

There is in every soul that has been awakened to a sense of its inner life, to a distinct consciousness of its immortal capacities, to the deep feeling of its relationship to the Infinite and the Eternal, a yearning for the possession of a spiritual companionship with some being of loftier power and more perfect life than any merely human being ever possessed. There is the instinctive sentiment within us all, that leads us to aspire after truth and love, from a spiritual source more elevated, more sure, more blessed, than can be found in any earthly fountain; when our faith needs confirmation, when our hope is faint, when the sense of sin pains our souls. When life is dark about us, when the spirit sinks beneath the burden of its trials, when sorrows overwhelm us as a flood, we feel the need of a Divine presence, a loving heart, near us, — a Comforter, a Saviour. And it is precisely to meet these states, these yearnings, these conditions of the heart and life, so touching, so sublime, so human, that God sent his beloved Son to his children of the earth, for their guide and teacher, the recreator of their being, the preserver and gentle shepherd of their souls.

I see no other way of reconciling our human life, with its

mighty and solemn mysteries, its heights and depths so sublime, so moving, its vicissitudes of joy and grief, of weakness and strength, of aspiration and defeat, of effort and trial, of death and immortality, with the character and being and love of the Infinite Father, but upon the acceptance of the doctrine of Christ's positive presence with his disciples, his vital companionship, his personal, near, and constant interest in, and watchfulness over, those who love him ; nor can I interpret Christianity upon any other supposition, than that its great teacher and prophet lives with a perpetual presence in the disciple's heart. For Christianity is not a system of doctrines alone, or a revelation of truth alone, but the inspiration of a life, to the soul. And that life is not something recorded in the past, not the embodiment of divine truth in a soul that once lived on earth and now has passed on into its glory, leaving the world to be saved by the acceptance of its truth or lost by its rejection.

Nor can I ever persuade myself that the work of Christ was finished when he gave to man his life as a model for our imitation, and left on record the great principles of his faith for our adoption, and the great precepts of his religion for our obedience. For to me the vital reality, the efficacy and perfection of his ministry, is not in his thought or character, but in his life ; and that life which he gives comes not from any record, but from his presence, from himself, from his spirit imparted anew to each disciple, made living and energetic and consecrating by its constant infusion into our own consciousness and being.

We feel our dependence upon Christ as our teacher when the soul is awe-stricken and earnest, as life opens to us its great questions, as the desire of infinite knowledge is awakened in us, and we cannot clearly discern amid the mysteries of our being the true way. There are growing and

momentous problems, not of thought alone, but of duty, of love, and of life, which, struggle as devoutly and as long as we will with them, we are incompetent to solve. We need an interpreter of these marvels of the mind, we need a being who has lived amid the same spiritual realities, to guide us to the truth; and we need one who will not mislead us, one whom we can trust, one whom we know has himself been conscious of life in its inmost depths, one who has reached the fulness of truth and grasped the Infinite and the Absolute. Above all, we need a teacher who has the seal of God upon his forehead, one who has dwelt with God, and lived the heavenly life, and passed through the whole discipline of the soul, and won the crown of perfection; we need to feel that the teacher to whom we would go for the revelations we seek should be our friend, should know our hearts and deal tenderly with us, soothing us along the way of life, encouraging and sustaining us in the midst of its progress and defeats, — one who can commiserate our weakness, and look upon our heart-strivings with compassion, one who can renew our life when we faint, and forgive our waywardness, and awaken our deadness, and invigorate our declining energy, and cheer us in our despondency. We need to realize that he who inspires us with the truth should be able to go before us and fill us with constantly increasing accessions of wisdom, so that our aspiration shall be ever uplifted and we shall be kept up in our path to the perfect, even unto the end. Such reliance the true disciple has upon Christ, and he can find it nowhere else.

But our life is not in the reception of truth alone, but in living also we need to feel that powerful energy of a living mind acting upon our souls, and aiding us to be true in all life. We can never have that strong, serene, satisfying life which in our best moments we so sincerely seek, until we



feel that this life is directed and fed by an inspiration that connects our being with God. So that we can be sure that all the currents of our being are setting strongly toward those infinite issues which the Divine will approves, and with which the Divine power co-operates. Ah! no man can tell how much his soul may receive of power and life from the Son of God, until he has tested the might of his holy influence, thrilling and exhilarating in his soul, expanding, recreating, and beautifying his being, and aiding him to put forth to the fulness all the divine attributes of his growing soul. Christ is our life, indeed. He throws his heart into our affections, he breathes his holiness into our consciences, he bears our souls to the throne of God in his prayers, and so makes our union with God complete. Ah! truly we see not, friends, in the human forms about us, in the beings that move in our homes, and glide through our streets, and worship in our churches, the true Christian men and women that we all ought to be and all might be, were we all filled with Christ; and the world as it is, with its wrongs and miseries, its griefs and its sins, its littleness and its waywardness, its sad defeats and its sadder deficiencies, — the world in which we live is not the world it might be, and would be, were it filled and blessed and glorified by the life of Christ.

We need feel our dependence upon Christ too in our spiritual experience, in our struggles with ourselves, in our yearnings after God, in our earnest search after communion with the Infinite. No man cometh to the Father but by me. Ah, how the soul longs to gain access, sure and satisfactory access, to the Father! How we long in our deepest hours of soul life to find the Father, and feel his heart beating for us, and to realize that he accepts us, and to know that he answers us and loves us! And it is only

through him who abode in the Father's bosom, and abides there still, that we can ever truly reach our home in God. The life of the Son of God, as we read it in our best hours of heavenly illumination, is full of incidents which speak to our religious experience, which appeal to our daily consciousness, and thus throw light upon our life-path evermore. His childlike faith in God, the miracles of his love, the steps of his pilgrimage, O how bright they shine, leading us upward by a galaxy of light above the starry heavens! How he answers life's great questions by living, how he teaches prayer as he prays, how he vanquishes temptation, how he bears his agony, how full of life is every passage of his sojourn here! Life lived for our sakes; life inspiring us with life, and life eternal.

But it is not these recorded passages of his biography on earth alone that aid our hearts and help our experience. It is the fact that this life is renewed daily for us, that the hands that once wrought miracles on earth are still near us, that the heart that loved so mightily and the soul that bore itself so sublimely lives to-day by our side, and pours its vital spirit through our souls, through faith and communion. It is this, it is *this* that most vivifies and blesses us. I am the vine, ye are the branches, and the fruit ye bear in crowning clusters is all through me; the life flows from me into you, my disciples. And my life is fed by God. I am the true vine, and my Father is the Husbandman.

The life of Christ is the soul of Christianity. He did not leave the world when he ascended from Mount Olivet. It is not the visible Christ of history, the person of whom the biographers of Jesus wrote, the body that was crucified, — this is not the Christ which is the essence of his religion; but the spirit, the soul of the Son of Man which lived in the hearts of the disciples after the resurrection, and lives

in the hearts of his disciples to-day,— it is this Christ who is our Redeemer. His spirit is more present with us than if his form were seen ; if the limitations of time and sense were upon him. As they are not, more truly is he with us than if he were enshrined in a mortal form, — that divine presence, that quickening power, that inspiring mind, that renewing and all-hallowing soul still encircles us, still englobes our being, still attracts and fills us. He is with us in his truth, with us in the power of his blessed affections, with us through his manifestations in his disciples, renewed and communicated hour by hour from soul to soul. He is with us in the might of holy consciences, in the faith of the all-relying, in the victories of his saints, in their lives nobly borne, in their sorrows consoled by the Comforter. He is with us in the resurrections and the ascensions of those who are carried up into their glory through the strong angel of Immortal Faith.

Thus to recognize the presence and power of the life of the Son of God, is to be conscious of his true office as our Redeemer; and to yield our whole being to the influences of his spirit, is to receive from him the true baptism of the Holy Ghost. His life is offered to us for our inspiration, for light and faith, for strength and comfort, for sanctification, for eternal life ; the only condition being that we receive him into our souls. And this is the great law of all spiritual life, — the light of truth is ever shining out for us from the heaven of the Saviour's love, but our own eyes must be unsealed to behold it ; the beauty of holiness beams for ever from his heart, but we must feel its power in our consciences, quickened by his presence. The Father is ever near us, filling the whole orbit of our existence with his paternal love ; but we must be filial, or we fail to recognize his Being. There is no shadow upon the heart in which God dwells, and he will dwell in us, if we will receive him.

We were created to become temples of the living God, and his spirit is within us. He has placed in the souls of all his children the witness of himself. They are all partakers of the Divine nature, and it is to that indwelling Spirit of God within every man's bosom that all religion appeals. Without this spirit, all religion would be impossible. Deep in the heart of every man there is an interior presence of God, which is immortal life. Call it reason or conscience or the soul, dignify it with what name you will, this indwelling presence of God is that which is highest and best in our being. It is this which unites us to the Father, it is this which gives us real life alone; without this we are only flitting shadows, and it is to this godlike possession that all truth addresses itself; it is from this all love proceeds. Prayer is the aspiration of this spirit to God; it is this inward immortality that the Holy Spirit vivifies, exalts, and consecrates, and in proportion as this true life within us is expanded, and becomes the supreme law of our being, the source and spring of all our thought and speech and action, making our life one with the Eternal Truth, one with the will and life of God, that we become truly the disciples of Christ, become ourselves Christ-like, and our life is in unison with the one life of God, the absolute and true life which is itself eternal.

When we can grasp this great truth, and domesticate it within us, and bring our whole being into entire submission to its commandments, then we shall reach that state to which the Apostle refers, when the life of Christ shall be made manifest in us. Meanwhile let us feel how true it is that they only are living who are receiving life from the Father and the Son, and imparting that life to the world. Let us seek that we may be more truly receptive of the life of the Saviour. Lo! he is ever living for us, that we may receive

his light and love. From his lofty home in the bosom of the Infinite he is ever sending forth to our souls the sweet declaration, I am the vine, ye are the branches. O Son of God! O Vine of life! without thee we are indeed like the withered leaves that the autumn wind whirls in the dust. Teacher! Recreator! Comforter! Saviour! Guide to Immortality! abide in us, and let us abide in thee, that henceforth thy true disciples we may live, and bear fruit unto everlasting life!

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## LETTERS TO AN INQUIRER.

## VI.

MY FRIEND:—

Your inquiries have not all been answered, perhaps cannot be. It is always easier to ask questions than to answer them. It requires little skill to raise doubts or suggest difficulties, on subjects pertaining to the spiritual and the infinite. Nor is there any harm in multiplying questions, if they are prompted by a simple desire to know the truth, with a determination to embrace and hold it fast. But if the motive be different, if it be merely the love of showing one's independence, and enjoying a triumph wherever there seems an inability to clear up everything and demonstrate the whole, I need not show you the error or the evil tendency of such a temper.

But I have no reason to suspect you of a motive which, of itself, would make all discussion useless. And I proceed to reply to some of your inquiries, not considered in my previous letters.

One of them relates to the *Essential*. Supposing all I

have advanced to be true, you still ask, Is it essential? Allowing Christianity to be an historical, indisputable, and extraordinary fact, must it be so received by every one, in order that he may be saved? Admitting the Bible to contain a revelation from God, how far is it absolutely necessary for me to receive the whole, or any one portion? Is it essential to my well-being here, or my happiness hereafter?

Many are the forms that this question assumes. It relates sometimes to the whole of Christianity, sometimes to particular doctrines, often to an ordinance, a form, or feeling, the act of profession, or modes and measures. Are they essential, all or either of them?

And the answer in every case will depend, first, on the sense in which you use the word "essential." It is a positive term, but it is not always definite. It has at least two different significations, as commonly used, — a strict and a loose sense. And the loose is the more common; making it a duty to define and discriminate. The strict and proper meaning of the word is "indispensable"; the loose and more common meaning is "important." You see at once how very far apart these two significations are, and how differently any question must be answered, as the one or the other use of the word is supposed. Yet many forget that there is this difference, and ask and answer the question blindly.

If you intend to ask, whether your belief of the whole Bible, or your acceptance of Christianity as it stands in the record, be indispensable to your salvation, so that any rejection or doubt will affect the permanent condition of the soul, I cannot answer. I do not know. None but He, to whom all motives and desires are open, can know. The salvation or perdition of a soul is not a matter to be lightly

spoken of or hastily decided. Besides an ignorance of other hearts, and a possible deception as to our own, the very terms in use, salvation and perdition, are differently understood by different believers, and should be used with care and candor. The only answer that I should be willing or able to give to the general question, On what does man's salvation absolutely depend? is this: It depends on *character*. It depends on the disposition of each mind, its habitual regard to God, the use of his word, and of the power given. Salvation pertains to the character of the soul; and that character must consist chiefly in motive and prevailing disposition, — the position which the soul maintains, i. e. the man, in relation to the truth and will of God. Unless a man be subjected to that will, sincerely desiring to know the truth, seeking it diligently, and, when attained, using it for the best ends, I cannot conceive of salvation. Be it in this life or the future, with one intellectual belief or another, invested with good or bad spirits, in an outward heaven or hell (if these are supposed to be places), the man is not and cannot be *saved*, unless he be a child of God in filial reverence, subjection, and love; praying and striving to attain a likeness, however faint, to the infinite perfection.

This prayer and habitual endeavor, this fixed character of the soul, we believe to be, in the strictest sense, essential to salvation, — because it constitutes salvation. It is the purity of heart which sees God. It is the state of holiness, without which no man shall see the Lord. It is that heartfelt and actual “doing” of the will of God which Christ so magnifies, and sets above all else. “Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

Now, if any one would know whether he be an heir of

this salvation, let him ask himself what is his prevailing desire, the dominant aim and effort of his life. What rules him? What governs, possesses, animates, the inward and actual man? Is it a supreme love of God, truth, and duty, — or the love of himself and earth, and a devotion, almost exclusively, to things that perish? On this question, on this one fact, as God sees it, and as the individual knows or can know it, turns his salvation, — so far as he, or we, can at present perceive, or have any authority to determine.

In this way, I can answer, and am ready to answer, the question you have proposed, both generally and particularly. You ask in general, What is essential to salvation? I answer, such a ruling disposition, character of soul, and tenor of life, as I have just intimated, is essential. Of course, I lay no stress on the particular word I have used, nor do I consider this an exact or complete definition, — but only an intimation of the truth, looking to the great reality. Again, you ask, Is it essential that I should believe all that the Bible contains, or accept Christianity as a whole, just as it is set forth in the Gospels and Epistles? I answer, it is essential that you have the right disposition, in regard to the supposed records of revealed truth. It is essential that you be willing and resolved to inquire candidly, and as thoroughly as possible, into the genuineness of the record, the truth of revelation, determined to accept the truth and live by it, so far as you can learn it. It is not required of you to accept the whole or any part of the Bible, on the authority of man, the dictation of the Church, or the belief of ever so large a majority of the Christian world. These considerations constitute a reason for faithful examination, and should prevent hasty judgment and juvenile superciliousness; but they neither demand your passive acquiescence, nor release you from the obligation to study and



decide for yourself, in the fear of God and prayer for his guidance.

You ask, again, Is there any one doctrine, or any ordinance, on which my salvation depends? I answer, No; not as mere doctrine or ordinance. At least it is not for me to designate the one on which you depend for life or death. Here, as before, the disposition is greater than the specification. Every doctrine that you find to be *true*, you are bound to regard as essential, and to believe that it has something to do with that state of mind which is a condition or element of salvation. Every ordinance that Christ recommended, or that you think will aid you in the Christian character and course, you are bound to observe. Your feeling toward the doctrine or ordinance makes a part of your character. It may indicate your whole disposition in regard to God and Christ. And if you reject a doctrine, or neglect an ordinance, from entire indifference to religion, from want of inquiry or reflection as to duty, from coldness and recklessness as to the deep wants of the soul, and the issues of conduct, I need hardly say, that you are not in the way of salvation, — a change of feeling and conduct is essential, even to a right beginning of the investigation.

This part of the subject is more simple, less open to perplexity and subterfuge, than some imagine. You will grant, that to seek truth is essential to a sound mind and high purpose. You will grant, that to do right is obligatory upon all. What is right, and where truth dwells, are questions which no man can answer for all others, in all circumstances; yet questions which every man must ask and answer for himself, before God, in the best use of the powers given him, and the means within his reach. If he fail to do this, not asking at all, or if he ask in such a temper that he is not likely to learn, he is accountable to God; and

God tells him, that the truth he is thus slighting, the duty which he thus postpones to everything else, *may* affect his eternal peace. His heart is wrong. Truth is not enthroned there, nor the love of truth. Duty is not supreme. The authority of God and the right is virtually disowned. And while the man is troubling himself and others with the inquiry, whether his salvation hangs on this belief or that form, he loses sight of the true question and the real peril, namely, this: Does salvation, the present and future condition of the soul, awaken in him any solicitude? Does the desire of deliverance from error and sin, with a consciousness of his need of such deliverance, and gratitude for the offer, enter into his motives, prompt his prayers, and sway his conduct? Does he love God? Does he thirst for truth, and is he willing to make any effort and any sacrifice that the truth may cost?

These questions involve the essential. And when they are answered, there will be little difficulty in resolving any doubt as to a doctrine, an ordinance, the amount of belief, or the course of conduct.

If now you take the other, more common meaning of the word "essential,"—the meaning of "important," or "beneficial,"—the answer to your questions will be easier still. This, after all, is the best form of the inquiry, and should be the real and only solicitude. What will conduce to the health of the mind, the purity, power, and highest salvation of the soul? Any one who considers the nature of the soul, and holds a just view of its Creator and its destiny, will not ask, "What *must* I do? but, What may I do, what *can* I do, to be saved? That which I may, I must do; and all that I can do, I ought. I will not inquire into the duty or necessity of doing right, and escaping the penalty of wrongdoing. I will not ask how easily, or how cheaply, I can

get to heaven, — what is the smallest price at which salvation can be purchased, — the best bargain I can make with God or Satan. I will not ask, comparatively I do not care, whether this creed, worship, or ordinance be positively enjoined and wholly indispensable. Is it important? shall be my inquiry. Is it promotive of good, and the highest good? Have I reason to think, from the tenor of the Scriptures, from the spirit of Christ and his religion, from the history of the world, from a knowledge of my own nature, temptations, capacity, destiny, that this faith, or that observance, will be conducive to strength of principle, purity of motive, supremacy of virtue, in my own breast, and through my whole sphere of influence? If so, if this be even probable, the dictates of common wisdom accord with the voice of duty and religion, even of self-love, in moving me to consider such an influence and help, in the best sense, *essential*.

He who believes in the authority of Christ, or reveres his character and life, will hold it reasonable that sober heed should be paid to his precepts; especially to his moral standard, the mark he has set for us. “Be ye perfect, even as your Father in heaven is perfect.” If you desire, my friend, to fulfil the spirit of this precept, interpreting the letter as you may, you will allow that it requires of you *all* you can do, with all your mind and might, heart and soul. And once persuaded of that, you will feel ashamed to waste time on the inquiry, whether you have already done enough, or believed enough, to save you from reprobation and woe. Nay, though Christ had not come, or his testimonials failed to satisfy you, it would seem that the very goodness of God, in the gifts and blessings he has lavished upon you, must carry you to the same conclusion. Then adding to this a sense of your own unworthiness, — the rec-

ollection of all you have felt and known of the powers of temptation and the thralldom of sin, — it will be singular, if gratitude to God for the love and mercy that glow in the mission and mediation of Christ do not swallow up every other inquiry and anxiety in the one question, — “What shall I do to be saved?”

One other question you will perhaps ask, and think it not answered with sufficient definiteness in the foregoing remarks. What is essential in Christianity? If I receive the religion as a whole, believing it to be of divine authority and sanction, am I bound to include every letter of the New Testament in this view, and regard every statement as unquestionable, even such as seem contradictory? To answer this in full, would require me to go into the subject of Inspiration, which I may do hereafter, but cannot now. That you are to receive every “letter,” and this in a translation, you will not suppose me capable of saying; nor do I think you would find many, among the candid and informed of any name, maintaining so extravagant a position. Yet it were no less extravagant to assert, or suppose, that there is *nothing* essential in Christianity, or needful for its own integrity. Every system must have a basis of fact to rest upon, or it will not stand as long as Christianity has stood already. That basis of fact it is essential to believe in, as I have shown in an earlier letter. The material fact is the life, death, and resurrection of Christ. He who rejects these, or either of them, rejects Christianity. They must stand or fall together. And if you admit them, you will find it not easy to separate from them a supernatural revelation, a power purely spiritual, and the truth of immortality sealed and sure. These facts, cordially received, constitute the essence of the Christian faith, and are, an Apostle has said, sufficient unto salvation. “If thou shalt confess

with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Of course, this is not all. There are truths in Christianity, as well as facts,—truths needed to give the religion vitality and power. There are doctrines to be believed and applied, influences to be sought and used, in order to touch the heart, regenerate and build up the character, possess and save the soul. Of these I may have an opportunity to speak in another place. But though nothing more should be said of them, I beg you to consider this:—that to accept Christianity, and find in it nothing of great moment, beside what reason and nature have taught,—to regard Christ as a divine messenger, yet listen to his teachings with only the same deference that you pay to Socrates or Mahomet,—to think it enough to live a good life, whatever you believe or doubt or reject,—is neither consistent with itself, nor with any of the principles on which a sane and sound mind commonly acts.

Yours sincerely,

H.

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## A WORK WORTHY OF A WOMAN.

"We see but half the causes of our deeds,  
Seeking them wholly in the outward life."

"I thought, these men will carry hence  
Promptings their purer life above,  
And something of a finer reverence  
For beauty, truth, and love." — *Lowell*.

ARTICLES are sometimes headed "A Word for Men," or "A Word for Women." The plan is good. If we read to

apply instruction to our own daily lives, it is very satisfactory to see clearly at the outset what to apply to ourselves, what to the other sex. Therefore I speak a word to women, hoping they will not leave what few grains of wheat these words may contain for those who do not need them.

The beetle crawling across the hand of Professor Agassiz, as he admires and studies the insect, can as little appreciate the great lessons taught by the motion of those limbs, as we, living, thinking, and forgetting, working or idling here, know God's plan for us, and the work we do for him. Now and then we rise above our beetle-life, for a moment lift our eyes above the crowd, and seem, as if by inspiration, to see the tendency of every life about us; but it is only a flash of lightning which reveals it; we sink back blind and forgetful again before we comprehend it. God sits alone, looking down upon the throng below, guiding, directing, and clearly tracing, like a river's course upon a map, every life, from its first breath to its return to dust, and watching the branching out of influences from that life, mingling and intermingling, but, however perplexed, never lost sight of. Life is short, but how painfully must he see that it is long enough wherein to work much mischief and rebellion against himself; and how bright must be the contrast of that one short life, two or three years of which were long enough to leave behind an ever-increasing influence of purity, truth, and love, reaching down through more than eighteen centuries!

I believe that all may create for themselves more and more of this second-sight (if I may so call it), by warming the heart, increasing the sympathies, and daily drawing nearer to God; by working as if face to face, at last shiver the glass which makes all to see darkly.

Suppose that we were raised above the world, and could

thus trace life and its influences, could we speak another impatient word, while we saw the one we sent forth yesterday creeping into our brother's heart, and making him more perverse, then going out again with a sin of his to urge another to break some law of God, and gathering strength with time, and spreading with its children, for infinite mischief? Could we sneer at a good motive under ever so shabby a cloak, if we saw how that sneer caused some more sensitive heart to think lightly of real goodness, and, that first step taken with our assistance, how easy it was to take the second step alone, and by and by help others on? How many times should we be strengthened to speak a word of charity or love, when others were tearing a "friend's" life to rags, could we know that the silence which was to follow our interference was not a silence of contempt, but a dawning feeling of shame in some heart, which, properly fostered, might lead to a loving and charitable life!

Yet though we do not see it, are we not sure that such leaven is working silently but continually through the whole world? that all our actions, and words, and even thoughts, are unceasingly influencing others, even those with whom we never came in contact? Can we ever say with confidence, that a sin of ours only harmed ourselves, or that a good deed died and bore no fruit. Good seed lies dormant in the wrappings of a mummy for thousands of years, and does not die.

The influence of woman in the position of nursery-maid, teacher, and mother, all of them vastly responsible, because beginning at the foundation of every instruction, and laying stones some of which can never be pulled away, whatever the form of the building upon them, — this influence everybody sees, everybody talks about, and everybody has had

opportunities for comprehending; but there are other branches of influence which few think about till too late in life, and fewer care to speak of, yet those influences are rivals with the parent's and the preacher's, — I mean the influence exerted by young ladies over those of the other sex who are near their age. A solemn trust it is to have so much influence as some of them possess, a responsibility not to be escaped, however neglected.

A sister can best judge how great this is. Suppose, as your brother advances in life, it becomes necessary for him to leave a quiet home and go, a stranger, to a noisy, uncomfortable boarding-house, in a large city. There is no other roof, among the hundreds around him, under which he can claim a welcome. He misses his home comforts, and those little attentions which he never recognized before their loss; and is just at the age to appreciate most highly his sister's sympathy, and the society of her friends. In his business he associates only with young men; but gradually he makes his way into a few families, and congratulates himself upon the pleasant evenings he will by and by spend with them; but he is awkward, and tongue-tied, and the young ladies prefer to laugh and joke with his more ready companions, till he feels himself more and more out of place, and at last wonders at his boldness in dreaming of gaining a footing there. Thrown back, by their indifference, upon his boarding-house once more, he must have amusement; and he seeks it — where? Would not those girls be kind friends who would give a cordial welcome to that brother, and take pains to break his unprepossessing shell, and draw him out?

With a city lad, the case is almost as strong; he passes through an age of temptations and allurements, too great for the uninitiated to understand, and however foppish, con-



ceited, or uninteresting, if he is neglected, he avenges himself upon himself.

Do not mistake the spirit, however ; there are girls by scores who overlook faults, vices, and deficiencies for the sake of "attention." That is nothing but selfishness, vanity ; and the evil it brings is almost infinite. The moment the motive verges towards this contemptible selfishness, all intended influences cease, and the other scale weighs to the ground. The standard of woman is lowered at every such manifestation ; and in proportion as a man is amused by you, his earnestness is weakened, and his aim degraded when he ceases to respect you.

Be in earnest ! Think of it as a great work and a pleasant one. The amount of good so accomplished would be immeasurable. Suppose in a large city all girls between fifteen and twenty should unite to give young men all the moral sympathy and help in their power, in the battle they all have to fight, and to keep before them, by word, act, and sometimes more expressive silence, a high standard of purity and principle, — and then, holding themselves in a kind of league, continually and earnestly encourage each other as for a great work, — what would be the result ? Such a league is of course impossible, and there always will be a hundred frivolous, careless, or selfish, to counteract the most earnest work of ten. But

"Is it because your sisters are depraved,  
That you must leave your work and be like them ?  
No ! though the laws of love and truth are braved  
From peasant's cap to monarch's diadem,  
The more 's the pity :  
Ten righteous men, the patriarch said, had saved  
The Heaven-cursed city."

It is impossible to point out particularly how such a work

is to be done. It is the principle, the will, which is necessary ; the rest follows naturally, — and thus drives the duty back one step. Begin with self ! a thorough purity and singleness of thought, a high purpose, a steady aim, — and then a sympathy for the other sex. Cultivate the power of entering into their feelings, especially of those who, as least attractive, need friendly attention the most ; and especially never appear to think lightly of immorality in any shape. Train yourself gradually to that self-forgetting friendship between man and woman, which, whatever name others may give it, is greatly to the improvement of both parties.

Men are not puppets, however, to be guided by your fingers either toward good or evil ; but neither are they impenetrable suits of armor ; they are human beings, craving sympathy like yourselves, though less ready to acknowledge it ; and the weakest of them care less for your new bonnet or the number of your flounces, than to find that their interests are yours ; that, though you cannot tell the prices current, you can deny yourself an ornament or a luxury to lend your support to a principle which promotes their good ; and this you can do, if induced by the proper spirit, without being in the least degree unwomanly.

Look upon it as a heavenly appointed commission to do all in your power to counteract the allurements which blaze every night along the streets, and by a cordial welcome and a charitable tongue, by a real friendliness of feeling, carefully purified from selfish or unworthy motives, provide what attraction you can for a long leisure evening, which must be passed somewhere.

A life with such a purpose would be a life indeed, throwing out branches to take root around, till, like the Banyan-tree, it almost forms a province of its own, the very remembrance of whose sheltering influence shall be grateful to the

wearied, heated traveller in life, and whose vigorous offshoots shall live, in their turn to spread wider and wider, long after the action of the parent trunk has ceased.

A.

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## THE PASTOR'S JOY.

A TWENTY-FIFTH ANNIVERSARY RETROSPECT, IN A SERMON  
PREACHED IN THE CHURCH IN BARTON SQUARE, SALEM,  
MARCH 8, 1857, BY REV. JAMES W. THOMPSON, D. D.

"I have no greater joy than to hear that my children walk in truth." — 3 John 4.

THE Apostle calls his disciples children, you observe. This was the privilege of his years. And so the Christian minister whose term of service has rounded a large period of time feels springing in his breast the instinct of a new bond to his people, in virtue of which he may think of them and speak to them as children; and as years ripen and mellow him more, this instinct often turns into an affection so deep, so tender, so almost motherly, that he finds at last, like the beloved disciple, that he can best utter the fulness of it by the paradox of a diminutive expressing magnitude, and so calls them his little children.

There are occasions in the experience of all who have been engaged in the ministry a considerable length of time when this feeling is forced into unusual intensity, and craves precisely that "joy" which the Apostle felt, to quiet the solitudes and silence the reproaches of the parental conscience. Such an occasion, you may believe, this day brings with it to him who now speaks to you. I have lived

long enough with you to have earned the privilege of calling you my children ; and the thronging suggestions of this day, carrying me back to the solemn hour when the oversight of this flock was committed to my youthful inexperience and incapacity, but yet, I may say it, to my not unconsecrated desires and aims, — carrying me back over the memories of a quarter of a century, — bringing under my eye obligations, hopes, opportunities, friends, kindnesses, separations, graves ! — a mingled array, a confused assemblage, of objects and events and subjects of thought and feeling, oppressive and almost overwhelming, but yet so connected with the life that has been lived, that they could not be separated from it without destroying its identity, — these suggestions, I say, it may well be supposed, serve but to intensify the feeling with which I cling to you as children, and to drive me for relief from the misgivings and rebukes and all the mournful regrets of my heart to find a joy where the Apostle found his, in trusting that you walk in truth, and by humble devoutness and sweet charities in will and mind and life adorn the doctrine of the Saviour which has been preached unto you.

Usage would seem to justify, if not to require, a discourse to-day relating to the history of our church, and to the personal experience of its minister in his connection with it. But all this has been so recently made a matter of record, that it would be but repeating myself, were I to enter again upon the topic. Only in a general way, therefore, will the reflections of the hour have personal references. And yet you have a right to know something of the feelings with which the past is regarded by me, and something of the impressions which the contemplation of the future prints on my mind ; and in this I will endeavor that you shall not be disappointed.

A young brother, who is very dear to me, and a companion in my labors, came to see me a few days ago, and, calling to mind that I was approaching one of those dates which are apt to be remembered, he asked me, with an affectionate curiosity, which was truly charming, how it seemed, and how I felt. I fancied he inspected me with an unusual scrutiny. I thought there was an appearance of wonder in his face, as though he were suddenly brought into familiar terms with one who had been saved in the ark, or who had drifted into the present on the flood of a past age, and might possibly give him information which no history or tradition had preserved! But I could not answer his question, and was obliged to bid him wait till his own twenty-fifth should bring to him the reply. I could not answer, because images so numerous were flitting before me; and memories were rushing in such crowds to be recognized; and emotions were struggling, like wrestlers, to master each other; and the solemn mystery of Time's coming and going, and the grander and more awful mystery which it foreshadows, were challenging and defying solution; and the Master was knocking at the door and summoning the occupant within to give account of his stewardship; and all the retinue of visions into coming years, many-colored and various like the figures in a kaleidoscope, — into experiences more perplexed or tranquil, — into the vale of years which seen from far looks so drear, but beheld by the pilgrim who has reached it is often bathed in a beauty which only Heaven can shed on the scenes of earth, — into the sleep! and into the beatitude! — because all these images, memories, emotions, mysteries, visions, could find no language, could not be told. No, I could not answer the question.

Nevertheless, there are some reflections which readily

clothe themselves in words, and leap from the lips, which I proceed to mention.

First, how short, when it is passed, this whole term appears! It is truly as a dream when one awaketh. For we do not measure time backwards as we sit watching the hands on a dial waiting for a wished-for hour; — so, such a period would seem an age, an eternity. We do not measure it by counting the earth's revolutions we can remember. But we measure it by numbering and weighing the things we have seen and felt and done. And as we do not find a great many of these laid up as treasures in the memory, — as having importance and worth, — we cannot see how so much time can possibly have elapsed. Between early manhood and its ripeness our calling, whatever it be, engrosses us, — one thing; and as it commonly affords but small variety of incidents that make lasting impressions, the years that bound and cover it run together. There is nothing to keep them apart. Therefore he who does most of what is worth doing, has the longest life. These years that have gone, we know not how, had they been filled up with costlier efforts, and marked by better deeds, would look to-day much longer. Life is a dream, because so much of it is really passed in sleep, in the slumber of faculties made for activity and for immortal accumulations; so little in planting the soul and the world with seeds which, bearing fruit unto God, would show us, as we looked back, where we had been, and what we had been doing, all the days that were gone. But so it is, we shorten life by not using it. Our present moments we let slip as though there were plenty more in store; and when they are fallen into the abyss, we miss them, but can give no account of them because they have yielded us nothing.

But not to dwell on the cause, I seem to myself to have

been walking in a mist, through which the sun has occasionally broken and painted a picture of beauty for my heart, but which has kept half concealed from my eyes the great forms of reality which have surrounded me. I have passed the tall mile-stones without seeing them. The annuals have bloomed around me, but when they died their warning failed to touch me. The flow of changes has been so even as to be scarcely perceived. Step by step the gracious Providence has led me on, myself scarcely conscious of being upward led, till on a sudden the mist breaks away and I see myself with my God and my companions on the mountain height, on the topmost peak, between the beginning and the end of the longest ministry!

And here, secondly, comes this reflection to soothe the pain of the first;—that I have not come up hither alone. Friends still surround me. My own identity preserves yours along with it. This is a benign ordination of Heaven, rendering us in a degree unconscious of our losses: waste and renewal keep equal pace in all, so that what is really different appears the same. The lenses of the eye so adjust themselves to the altered condition of things, that they bring back an unchanged image to the mind. Yes, this is a benign ordination; and by means of it the faces of men and women, whose intelligence and smiles gave me welcome five and twenty years ago, beam upon me with the same expression to-day, scarcely changed at all, only a shade older, with all of animation they had then, sobered a little, perhaps, by experience, and I would hope illuminated also by the word of truth. And yet, it is probable that if one of us on that welcoming day had fallen asleep, and waked not till this morning, he would not be able to recognize a single person whom he then knew. So changed in reality, and yet to one another so much the same! Again, I say, it is a benign ordination, and devoutly thank God for it.

But this pleasing illusion fails us when, thirdly, we reflect that all are not here who started with us. Our organic identity remains till we attempt to analyze it: then it vanishes. The old voice is heard again: "Your fathers, where are they? and the prophets, do they live for ever?" I can count but seven of the families connected with the parish at my coming in which I have not been called—in some cases more than once or twice—to offer prayers because of their dead, and to minister to them the consolations of our holy faith. I have laid my own dead also with yours, and the graves of both yours and mine have blossomed together with hopes that never can wither, that no winter can kill! They are gone,—parents and children, brothers and sisters;—gone! and only come back now as memory bids them to assure us that they are not lost to us for ever! And the prophets, how many of them have fallen asleep! Of all in this city and neighborhood to whose special fellowship I was received at my installation, but one remains at his post. Of the rest, some have changed their sphere of occupation and duty, and the others their sphere of existence,—passed from the temporal, with its fleeting shows, to the realities of the eternal. And of all those of every communion who then graced the pulpits of this city, but one retains his position to adorn by his venerable age and the beauty of a Christian life the sanctuary in which he has fulfilled an honorable ministry of more than half a century. Gladly would I pause to pay a tribute to the brethren, living and dead, who here took my hand so cordially at the first,—to the genius and learning and eloquence of some of them, and to the hospitable hearts and earnest faith of all; but this, to do it justly, would require more than a few moments, and must be omitted. Let me, however, join these early brethren with those who have come to fill their



places and hold them together in my affections. Together they seem to meet me this day. Together they lift upon me the prayer of benediction. Together they exhort and charge and encourage me. The departed are come again. The absent return. The living who have never died, and the dead who live again, gather around me. Brothers, hail! and farewell!

And now I turn from the presence of which we have just taken leave, to reflect, fourthly, on our own condition as a parish. Ours is an old town. Some one has given it the rather equivocal praise of being a finished town. Streams of young life and adventure, such as are needed to make glad the city of God, are ever flowing out from such places,—not into them. New, active, growing communities invite the earnest and enterprising. Our city has suffered not a little from this cause; and the church as much as any other institution. It operates injuriously every way. It diminishes the corporate strength of the church, and drains off some of its best blood,—its purest, truest, holiest life. It brings discouragement upon minister and people alike, often rendering their zeal but little better than a struggle against decay and dissolution. In such circumstances the question becomes, How shall we get persons to fill the pews? while in new and thriving towns it is, How shall we find pews for the persons? It is humiliating to ask the first question; it is cheering to hear the second. The first tends to secularize what is holy; the second leaves all free to exercise themselves unto godliness. The one tends to make the Father's house a house of merchandise, and his servants buyers of favor; the other opens and consecrates it for worship.

But notwithstanding the drawback to which I have referred, we have reason to be gratified with our prosperity.

We have lost members enough during the twenty-five years to make another congregation as large as the present, and yet this is more than double that over which I was called to settle. There has been growth in all these years; but the greatest in the last. The recent increase is owing, principally, to a measure which some of you thought of doubtful expediency, but the wisdom of which is now probably perceived by all, — I mean, of course, the enlargement of this edifice. It is hardly to be expected that I shall again have occasion, in the course of my life, publicly to allude to that measure, and therefore it seems to me right that I should now speak of it, and record it in your memories as my own. Bear with me a little in my boasting; for I am proud of it. I claim the credit of having first conceived and suggested the idea of it, while I freely and thankfully accord to you a most generous and noble energy in carrying it out. It was a measure of vital importance. It has given you new life as a society, — a new spirit; it has imparted to you power which you never felt before, and rendered your future secure. Holy and beautiful house of my God! in thee let the name which is above every name be for ever enshrined, and from thee let the worship of hearts united in the love of Christ — penitent, sincere, not a lip-service, reverent, thankful, aspiring, fervent, kindling into joy, full of the Holy Ghost — go up and mingle with the Alleluia of the heavenly temple, till thy walls become a ruin!

This thought of a pure worship leads me to the reflection, fifthly, that it is not the temple nor the gold of the temple, after all, that chiefly concern us, but the temper which is brought to it, the spirit which is breathed, and the word which is spoken in it. Our chief joy should be, not that we call upon God in so pleasant a sanctuary, but rather, if this

may be ours, that we are receiving his truth and walking in it. I say his truth, for it is that which I have sought to learn and enforce; his truth as it is written for us to read in these magnificent volumes that are always open above and around us; his truth as he has written it in the conscience and the living soul of humanity; his truth especially as it is seen and known through Jesus his Son. To look into the depths of this truth,—to comprehend it, to grasp its power, to find the point of its applications, to transmute into life, to cause it to be a living reality in preacher and hearer so that its fruits should be manifest and its hopes take wing in a vigorous and joyous soaring,—this I have felt to be the one great work of my calling. How feebly, haltingly, blindly, unworthily, it has been performed, none can feel more sensibly than myself. Yet I hope it is not presumption in me to think that I have partially, at least, tried to do my duty, and that the Lord whom I serve has not left to me the pain and disgrace and woe of utter failure. If I have kept back anything of his truth as it has been made known to me, from fear or affection, from compliance with popular opinions or prejudices, from want of independence and courage to brave opposition, from a timeserving spirit, from a narrow expediency, I should surely deserve to-day nothing better than your pity, and feel unspeakable contempt for myself. The whole counsel of God no finite mind can explore: what he is pleased to reveal, it is ours to declare. The Gospel which you have heard here I have learned of Jesus. Its aim has been, not to divest the hearer of his nature, nor to exalt his understanding at the expense of his heart, but to make him a MAN, a CHRISTIAN man, in thought, affection, sympathy, purpose, deed,—a full-grown, perfect man, according to the stature of Christ, in all the vigorous play of his varied faculties and in all the generous

outflowings of his heart. Accordingly religion has been presented here chiefly as a practical thing made visible and palpable in the life of Jesus, — Offspring and sublimest Type of Infinite Love ! It has been presented, particularly in the later years, not as a dogma, but a spirit and a life, — bread from heaven, refreshing water from “the topmost fountain,” the sinner’s need, the saint’s delight, the redemption and joy of the world, the key to the kingdom of heaven ; and my prayer has been, that its ministrations here might drop as the rain and distil as the dew, and its divine sentiments flow from these human lips in creative breathings like those winds that swept over the old prophets’ valley, resuscitating and reorganizing the mouldering dead.

In the earlier period of my ministry, questions of doctrine were prominent, and controversies in theology were heated, and often rancorous. Churches faced each other in attitudes of hostility, and love to Christ was felt to be best displayed by sectarian zealotry. The day for such waste of temper and strength, for such selfishness in the use of spiritual mercies, for such alienations in the name of Jesus among his disciples, is passing away. It is seen now how true it is what another has said, that “an age of disputation is never an age of belief; a day of controversy among Christians is not a day of Christianity.” The theology which has here been maintained I still hold, in its general features, unchanged. It satisfies my intellect and my heart both as a student of Scripture and an observer of man. But I would not assume that it is above criticism, and exhaustive of the truth of God’s word ; much less would I dare aver that the Gospel is not preached where this theology is not received. Our notions of the Gospel, it has been well said, are no more the Gospel, than astronomic theories are the stars. This theology is dear to me, and a system opposed to it would be repugnant to whatever sentiments

and principles have grown into moral habits within me. A theology which should wear a more austere look, that should fulminate where this pleads with the voice of a mother, and denounce where this pities and bewails, and give over for ever where this holds on for ever with the grasp of an infinite concern, could not move me. I may lose heaven, but oh! I could not receive that if I knew it would save me. A theology of knotty points and dark problems and schemes of salvation, framed with dialectic art, can have no power over me. My creed is, simply, MY SAVIOUR. Let science interpret his word, life, spirit, his love and faith, the unmeasured and immeasurable fact and consequences of his death, his prayer in the garden and on the cross in its subject and object, — let it put these into logical formulas if it can, — and they shall be my theology, my Christology too.

But I must hasten to a conclusion. From the high mountain I have been looking backward hitherto: now a glance forward. Another quarter of a century, and where shall we be, — who will fill these pews, this pulpit? If I can hear anything distinctly from the Spirit, it is, Be not anxious, only walk in truth; there is no greater joy; this is eternal life. Whether this ministry shall be longer or shorter is of little moment; but whether it shall be faithful, a world of good or evil hangs upon that! The future of our earthly life is covered with shadows, wisely concealed from the curious gaze of man, that he may learn to follow his Guide and trust his God. For me and my coevals and seniors henceforth it is a descent, a constantly accelerating descent, till its end. In the order of nature we are to go down the mountain while the younger generations are ascending on the other side. There is sadness in this, for the world still looks beautiful to our eyes, and hooks stronger than steel bind us to those whom we must leave. But it is not all sad, even this prospect: for if we cannot see what is below us on the

slope and in the valley, from the mountain of vision whereon we stand can we not look farther on, and discern through the celestial ether the outlines of that city of God where the children who walk in truth are received in joy by the fathers who instructed them? My friends, let us walk in truth and be of good cheer. If age is before us with its infirmities, so is God with his strength; if want, so is the Bounty that was never exhausted; if mourning and tears, so is the Divine Comforter; if death and the grave, so is Jesus and the Resurrection. I bless God that he hath stopped the trembling of my heart in view of the night that is coming. I bless him that from this mountain up which my unwilling steps have been led I can see what Moses from Pisgah could not. The land of promise, of which Canaan was but the shadow, lies serenely in half-veiled beauty before my vision, and I begin to snuff the fragrance of more luscious grapes than those of Eschol. Brothers in Jesus wave their palms as a friendly beckon. Children in the Lord from this dear heritage open wide their inviting arms; and the Blessed One who has furnished his table for many guests makes the sign that still there is room. If now our heart finds joy in truth, if now it gives forth thrilling notes when it is touched by the fingers of human love, or when some angel from the holy sky sweeps its keys, what may we not anticipate when the finger of God shall open all the stops of the instrument and awaken the silent harmony of its thousand strings? Again I say, let us walk in truth and be of good cheer!

It only remains before dismissing you that I thank you for all your care and affection manifested towards me from my beginning to this day. Your kindness has been unbroken, your sympathy and charity most exemplary and sustaining. In that disposition, always amiable and in accordance with the spirit of Christianity, which puts a

friendly construction upon doubtful actions, and is lenient in judgment upon those sins of omission of which the minister who is most guilty is quite apt to be found in the best company, you have not been wanting. You have been more than just in your estimate of my services. And yet it is not at all certain that you begin to comprehend the multi-form and trying nature of the minister's duty. You cannot understand what it is to keep the brain continually seething over unformed sermons, the eye and ear wakeful to every parish need and complaint, and the heart beating with affectionate concern for the aged, and solicitude for the young, and sorrowings for the afflicted, and griefs for the dead, while the soul, looking onward, trembles in view of its account. . . . I thank you for the touching, appropriate, and exquisitely beautiful tokens of your love yesterday laid upon my table. I thank the true and trusty women whose confidence and affection are my solace and support, and whose fidelity to Christ is the central pillar of the church. And I thank the youth of the congregation for their precious testimonial, and the words with which it is inscribed, compared with which the silver and gold have no value. I thank them for the charming book of their autographs, which will be kept with my choicest treasures till my days are ended. Nothing has touched my heart so much as the sight of it, and from no gift do I promise myself more pleasure in the future.

And now, brethren, I heartily commend you to God. I beseech you to cherish love one towards another ; — in spirit, following Christ ; in life, obeying the everlasting Law ; preparing for the future by faithfulness in the present ; laying up treasures in heaven by rightly using those of the earth ; — and be assured that, with the beloved disciple, I can have no greater joy in this world or the next, than to hear that my children walk in truth. Amen.

### THIRTY-SECOND ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE Thirty-Second Anniversary of this Association was celebrated on Tuesday, May 26, 1857. The exercises were held in the Church of the Saviour, in Bedford Street, Boston, which at an early hour became filled with a large and attentive audience, who remained in attendance four hours.

At a quarter past nine, the President, Rev. Dr. Lothrop, took the chair, and at his invitation prayer was offered by Rev. John Corder of Montreal.

The records of the last annual meeting were read by the Secretary.

Calvin W. Clark, Esq. then presented his report, as Treasurer of the Association, for the year 1856-57, which was accepted and referred to be audited. Hon. Henry Rogers was appointed auditor.

The Report is as follows:—

#### TREASURER'S REPORT.

##### RECEIPTS.

To Cash balance on hand,	\$ 1,607.40
" " from Dr. Miles, for preaching,	15.00
" " " G. G. Channing's Mission,	89.10
" " " John H. Rogers's Sand- wich Island Mission,	120.00
Amount carried forward,	<u>\$ 1,781.50</u>



Amount brought forward,	\$ 1,781.50
To Cash from Calcutta Mission, .	50.26
“ “ “ Life-Members, .	738.00
“ “ “ Book Fund, . .	2,811.04
“ “ “ Sales of Books, .	2,476.16
“ “ “ Quarterly Journal, .	1,311.54
“ “ “ Auxiliaries, . .	5,851.85
“ “ “ Lancaster, N. H., .	153.00
“ “ “ Kansas Church, .	3,746.13
	<u>          </u> \$ 18,919.48

## EXPENDITURES.

By Cash paid Feeble Societies,	\$ 1,420.25
“ “ “ J. C. Smith, Sandwich Island Mission, .	200.00
“ “ “ Calcutta Mission, .	1,150.00
“ “ “ Publishing Books, .	5,664.67
“ “ “ Lancaster, N. H., .	183.00
“ “ “ Kansas Church, .	4,160.00
“ “ “ Kansas Mission, Mr. Nute, . . .	800.00
“ “ “ Commissions Sales Books,	124.45
“ “ “ Salaries, . . .	2,075.00
“ “ “ Expenses, . . .	1,670.52
	<u>          </u> \$ 17,447.8
By Cash, Balance to new account,	\$ 1,471.5

Er. Ex.

CALVIN W. CLARK, *Treasurer.**Boston, May 25, 1857.*

On motion, it was ordered that a committee of five be appointed to nominate the officers of the Association, said committee to report at the close of the discussion. The following gentlemen were appointed: Rev. Mr. Ware of Cambridgeport, Rev. Mr. Ellis of Charlestown, Rev. Mr. Edes of Eastport, Rev. Dr. Osgood of New York, and Samuel Greele, Esq., of Boston.

At the request of the President, the Report of the Executive Committee was then read by the Secretary.

### REPORT.

In presenting their THIRTY-SECOND Annual Report, the Executive Committee will endeavor to give such a history of their proceedings during the past year as may enable the members of the Association to judge of the manner in which the Board have discharged the trusts confided to their hands. By avoiding minute details, and alluding only to topics of a leading interest, they intend to occupy but a small portion of time, preferring to give more room to the free discussion which forms the chief interest of the occasion.

The sort of service which the present times most demand of this Association was the subject of much careful consideration a few years ago. No reasons have been seen to modify the decisions then reached. The work of the past year has been a steady perseverance in the plans with which the friends of the Association have already become familiar. In the two chief departments of those plans, first, an enlargement of missionary effort, and, secondly, the use of our religious literature as a more potential instrument of Christian influence, we have evidences of encouragement not at all below any reasonable expectations.

The success which has attended the mission to India has

already led to the inquiry, What shall we do when the Society established in Calcutta shall no longer need our fostering care? — a contingency which, considering the number and influence of the friends it is raising up in India itself, and the co-operation it is attracting from our brethren in England, may, at no distant day, arise. It is obvious, however, that, in keeping in earnest activity the Christian influences there set at work, many things are required beside the support of one missionary. The large number of tracts there printed, the eagerness with which they are circulated and perused, and the ready facility with which the printed page may be made to do extensive missionary work among an educated and inquisitive people, all point to the necessity of securing at an early day a publishing society in Calcutta. A printing-press and a periodical magazine will be wanted, as also a normal school for training superior teachers, and colporteurs to travel through densely settled villages along the lines of railroad, and supply what may be one of the greatest markets yet opened with ten thousand volumes of our books. Moreover, the precise steps taken in Calcutta may be repeated in other places, and religious societies be formed where Sunday schools are already gathered.

In view of all this, it may be doubted whether any of us have fully opened our eyes to the vastness of the work to which Divine Providence has here called us. A little handful of Christians as we are, we suddenly find that one of the great, densely peopled continents of the earth is more open to an influence from us, than to that from any other body of disciples. Moving on currents divinely directed, our little bark has floated alongside this immense raft, crowded with an educated, intelligent, but, so far as religion is concerned, enthralled and perishing people. They ask

for as much bread of life as we can give them,—bread which, perhaps, provokes the inquiry, What are these five loaves among so many? but which Jesus can make sufficient for the wants of a multitude, *if only we do just as he bids us.*

A closer tie between us and this mission may be formed during the coming year. There are in Calcutta two young men who are anxious to come to this country to be educated, that they may return and devote their lives to the spiritual advancement of their countrymen. They are persons, it is said, of bright minds, and great promise, and are already instructed in the English language and literature. The Association has sent for them. On arriving here they will pursue a course of study in theology. Opportunities may be furnished of hearing from their own lips of the wants and hopes of India.

We have to report a similar success attending our mission to Kansas. It will soon outgrow the necessity of any further aid from the Association. On every Sunday morning the first church-going bell ever heard in that Territory summons a large congregation to the neat and substantial stone edifice that overlooks the city of Lawrence. At present, only the basement room is occupied. A formal dedication of the church will take place this summer. By an act of Christian courtesy, which will meet with a hearty approval from this body, the Orthodox Society occupy the room in the afternoon of each Sabbath; and by an act of Christian fellowship, reflecting the highest credit upon both Unitarian and Orthodox Societies, the Sunday schools of both meet together for instruction at the feet of Jesus. May the act be prophetic of Christian union and co-operation in a Territory well-nigh blasted at first by wrath and rage inhuman. Through the growth of Lawrence, and the rise of

property in that city, the church owned by the Association will become valuable, and can be sold to the Society there worshipping, for many thousand dollars. The proceeds will be sacredly appropriated, to repeat in other places in Kansas the work done in Lawrence.

A missionary, sent out five months ago by this Association, will soon arrive at Honolulu, Sandwich Islands. Other Christian denominations first converted those once savage islands, and won some of the best triumphs recorded in missionary annals. In the progress of Christian thought there is a call for the aspects of the Gospel which we present. One has gone to meet that call, who has himself, within a few years, passed through a transition of belief which communities sometimes more slowly make. He will have sympathies with those of the older and of the fresher faith. He goes not to carry questions of controversy to those ends of the earth, but to lead those who may submit themselves to his guidance, in the way which he and they may prefer, to that Saviour who has the isles of the sea for his inheritance. Should the life and health of our missionary permit, it is not doubted that he will do a noble work in that distant vineyard of our Master.

During the past year the Committee have appointed a Home Missionary. While preparing the pages of this Report, an illustration has occurred of the need of such. A request has been received, that he might meet the large Christian conferences, three of which are to be held in June in Central and Western New York. At these he might do much to establish fraternal relations, to promote the circulation of our Journal, and open avenues for the distribution of our books. In towns in New England, drained by emigration of their means and hopes, he may help keep alive on domestic altars the fires of sacrifice which have died out in

many churches. We need not allude to the vigor, experience, social sympathy, and earnest Christian faith, which our missionary brings to this service.

The extent of our business in the second chief department of our plans, the publication of books, has been more than double that of the year before, and, excepting that year, more than that of any other four years in the history of the Association. We subjoin a list of the works issued during the last twelvemonth. It includes two editions of the Theological Essays, edited by Professor Noyes; one edition of *The Harp and the Cross*; two editions of *The Altar at Home*, making the seventh and eighth editions of that work; one edition of Eliot's *Doctrinal Lectures*, making the twelfth edition of that work; a second edition of the *Rod and Staff*; a second edition of the *Sunday-School Liturgy*; a second edition of *Wilson's Unitarian Principles Confirmed*; a second edition of *Early Piety*; and an edition of *Memoirs of Mary L. Ware*. These are editions of nine separate works. Besides these we have published twenty-seven thousand five hundred copies of the *Quarterly Journal*; seven thousand copies of the *Year-Book*; three thousand five hundred copies of Mr. Dall's first Annual Report, under the title of "*Mission to India*"; and six thousand two hundred and fifty new copies of our old Tracts. Adding all these together, we may sum up the extent of our printing the past year by saying that it amounts to six and a half millions of pages. The preparation of this for publication, and its oversight through the press, have of course occupied no inconsiderable portion of the time of the Committee.

In regard to the distribution of this matter, it may be said that in no case have books been ordered from the press till

the demand for them has been actually felt. Of those that have been sold, some have been retailed at the Rooms of the Association, some have been ordered by booksellers in this city, and others have been disposed of by colporteurs and selling-agents, of whom we have now one hundred and fifteen in different parts of our country.

The books sold, however, constitute but a part of those distributed. Many have been given by the Committee to persons and institutions, in whose hands it was believed they would do good missionary work. In such cases the Board have endeavored to act with prudence and caution, but in no penny-wise spirit. The rapid changes in religious belief that are taking place all over our land, the decline of old dogmas, the consequent unsettling of opinions, the prevalence of doubts and superstitions, the struggles in many quarters for a fresher and firmer faith, all have imposed the duty to scatter the seeds of truth and life with a liberal hand. Hitherto we have asked only for a fair field, daylight, and sunshine, assured that every seed in which God hath placed a life-germ will spring up and produce sixty or an hundred fold. We are now having these opportunities accorded to us, — all that we can ask, and more than we can improve, — and it becomes us to meet them in a spirit of the utmost liberality, not looking for an immediate return for every dollar we spend, but grateful that we may make an investment where years hence we may receive our own with usury. A doubt-stricken and anxious mind by chance hears that such light as it craves may be found by applying at our Rooms. These are among the most frequent applications we receive, coming continually from all parts of our land. The books best fitted to meet the expressed wants have been freely sent. Library committees of Colleges and Theological Schools apply in person or by letter for all

our publications, which, in order that they may take their chance in forming the opinions of the leading men of the next generation, are gladly placed by us on the shelves of these institutions. A party of emigrants leave New England to form a town in Iowa, Minnesota, or Kansas. They wish to take books with them, as the best instrument of their culture in their far distant homes. Thirty or forty volumes of our books are given to them, to impart, as we hope, an element of an enlightened and generous Christian faith to future prosperous cities of the West. A few neighbors in some remote settlement in California, unable to hear the preaching best suited to their religious convictions, meet together every Sunday, to conduct a Sunday school, and to exchange books that set forth the instruction and consolations of the faith they acquired in their loved New England homes. The books that supply their want of a preacher and pastor, and make one day in seven a Sabbath to their souls, and constitute the sole spiritual training of themselves and children, are books given by us. Our missionary to the Sandwich Islands took with him a large box of our books, some of which he will doubtless sell, but many of which he will no doubt circulate gratuitously, as among the very best instruments he can use to promote the purposes of his mission. Three new Societies have sprung up in Australia, at Melbourne, Adelaide, and Sydney. Two of these have applied to us, through their friends, for that expression of our sympathy and fraternal help which would be afforded by the gift of our books; and have not applied in vain. Of the many hundreds of volumes sent every year to Calcutta, though the most are sold, and the proceeds are applied to the support of the mission, yet many also are bestowed as a gift, and are a part of the most effective Christian influence we are exerting in India.



If it be asked, What are these books which by more than a hundred agents at home we are scattering around us, and by these many friends abroad we are sending forth to the remotest parts of the world, What is their spirit? To what do they tend? we point in answer to our Theological and Devotional Libraries. On the basis of a reverential, scholarly, and enlightened interpretation of Scripture, we seek to build up a stable and earnest Christian faith. We would do this in a spirit of respect and affection for all disciples taking the name of him "after whom the whole family in heaven and on earth is called." Is it strange that we feel that this work is one of the best missionary enterprises which our times demand, and that it has a claim upon liberal-minded men far beyond what as yet it has met?

Among the gifts of books made during the past year, the Board may allude particularly to the large number of volumes sent to the libraries and Professors of German Universities. The gift was made in no presumption that our new country could contribute anything in the way of learning to that ancient land of scholars, but was sent in answer to repeated inquiries there made concerning our type of Christian thought. It has been acknowledged with many grateful expressions. The books were all the more thankfully received, because they set forth those views in theology to which a large class of German minds, escaping the extremes of credulous pietism on the one side, and sceptical rationalism on the other, is now tending.

A like expression of fraternal interest may be appropriately sent to Belgium. The city of Brussels, which leaves such a vivid image on the mind of every traveller in Europe, on account of its rare beauty, and memorable historical associations, has lately acquired another attraction, at least to us, in becoming the seat of a religious movement in

which we must feel a lively interest. Many of the best minds of Europe have been drawn to that city by its religious toleration. Nowhere is thought more free, and scholarship more reverent and earnest. A school of Christian theology has sprung up, bearing many resemblances to that of which Channing was the leader in this country. Two able reviews, and a large number of authors and pastors, advocate its extension. Already they take the lead among thinking and reflecting men, and, reminding us of the days of LeClerc, and Wetstein, and Grotius, they promise to exert no small influence upon the religious mind of Europe.

In England there is a prospect that our literature may have a larger circulation than ever before. Arrangements have been made with Rev. Dr. Beard, of Manchester, for an extensive interchange of books. The Committee have just received books from him to the amount of nearly four hundred dollars, with orders for our books to a like amount. In this way we can supply the public here with valuable books, such as *The People's Bible Dictionary*, *Grounds and Objects of Religious Knowledge*, *Illustrations of the Trinity*, at a greatly reduced price; while our *Altar at Home*, and *Norton's Statement of Reasons*, and *Wilson's Unitarian Principles Confirmed*, and hundreds of volumes of our Tracts, will be in the hands of readers in England. It is pleasant to come into these closer spiritual relations to a country in which so much is now done for a progressive and purified theology. The volume of *Theological Essays*, edited by Professor Noyes, has made us all acquainted with the free and noble minds that honor the Established Church, who have done much for the progress of that Reformation which, beginning under Luther in the matter of ecclesiastical polity and church ceremonies, is now extending itself to the science of theology, and the perfect work of which

will be seen in the disenthralment of the Christianity of Christ from the traditions of men.

Among the Protestant churches in France there are many whose views of Christian theology are in harmony with those defended by this Association; and the name of M. Coquerel, an eloquent preacher of Paris, and a leader of Reformed Protestantism, is well known on this side of the Atlantic. His son, a colleague pastor, is editor of a French paper, published weekly in Paris, devoted to the exposition and defence of a liberal and progressive faith. The paper is sent regularly to our Rooms. The Committee are happy to send in return our publications, and to keep up this fraternal interchange with men who may have much influence upon the theology of their country.

Amid these signs of hope in Europe, the Committee cannot withhold an allusion to an oppressed people, closely allied to us in faith. The Unitarians of Transylvania, amid all the persecutions through which they have passed, have clung with an undying grasp to their religion for three hundred years; and have nourished the college and schools that have kept alive among them the learning of which the *Fratres Poloni* left an imperishable monument. The Austrian government, under Jesuit dictation, bent upon destroying these nurseries of Protestantism and freedom, has resolved to shut up all colleges and schools which cannot command a yearly revenue very much larger than the Unitarians of Transylvania possess. Two courses are before them: either to relinquish their educational institutions altogether, and send their children to the schools of their enemies, or to raise \$ 100,000 to comply with the condition which Austrian tyranny has imposed. The last alternative has been chosen. Though numbering only about fifty thousand souls, and many of these poor mountaineers, the Uni-

tarians of Transylvania will raise \$ 60,000 ; and they send an earnest appeal to the British and Foreign Unitarian Association, and through that to the American Unitarian Association, for aid.

From Rev. Edward Tagart, of London, Honorary Secretary of the British and Foreign Unitarian Association, the Committee have received a letter urging this subject upon their attention. "It is of very great importance," he says, "to assist the Transylvanian Unitarians in maintaining the independence of their religious institutions, their freedom from Austrian rule, and the interference of the Jesuits. They are the vanguard of enlightened Protestantism and religious liberty on the eastern frontier of Europe. We admire the noble effort which they have made. Our Committee have voted to them the sum of five hundred dollars out of their funded property, and have issued an appeal to their friends throughout the country for congregational collections and subscriptions. Pray bring the matter before your American Association as early as possible, and let me have the pleasure of hearing soon that you concur in our view of the interest and importance of the case." To this appeal the Committee will only add, that, as this is a subject of much wider relations than ordinarily comes before the Board, it seems proper that it should be referred to the consideration of the Association at this its annual meeting. Some expression of our interest is due to a faithful and struggling people, and something more substantial than words only, though they be expressive of Christian sympathy and love.

As the Committee look forward to the action of the Association for the coming year, they see grounds for the hope of still greater usefulness. Several important publications are in advanced stages of preparation. Among these may

be mentioned an "Introduction to the New Testament," by Rev. James Freeman Clarke, discussing such topics as the inspiration of the Scriptures, the miracles of the New Testament, the authority of the canon,—topics which never more needed a careful reconsideration than now, and which we feel sure will be examined in the thorough, scholarly, and reverent spirit of this clear writer. From Rev. E. H. Sears the manuscript of a new work will soon be received, to be called "Immortality." It is designed to invest the great fact of a future life with the power of a present reality, and is written in the same beauty of style which has made his "Regeneration" so popular. Another volume of 'Theological Essays may soon be published, on "Sacerdotal and Spiritual Religion," chiefly selected from the writings of Professor James Martineau, and edited by Rev. William R. Alger. The Commentary on the New Testament before announced is delayed in consequence of the conscientious care bestowed upon its preparation. It is expected that the portion which relates to the Epistles will at once go to press.

A sign of increasing interest in the Association is furnished by the fact, that during the past year the names of thirty-seven persons have been added to our list of life-members.

The value of the property of the Association in stereotype plates, books, tracts, funds, and all means available for the promotion of the ends for which it was instituted, is about thirty thousand dollars.

While preparing this Report an evidence of confidence in the action of this body has come to the knowledge of the Committee. Mrs. Eliza Hobson of Philadelphia, lately deceased, after numerous other generous donations, one of which is the sum of two thousand dollars to the Meadville

Theological School, has by her will made this Association her residuary legatee. In the course of not many years there will fall into the hands of the Association property the value of which is now computed at seven thousand dollars, and which may amount to much more than that sum. It is a fact which gives special interest to this bequest, that Mrs. Hobson was a daughter of a personal friend and admirer of Dr. Priestley. She was herself through life a decided Unitarian; and the recollection of sufferings which revered friends endured for conscience' sake chiefly prompted her to help an Association which she believed shared their spirit of freedom and love of truth.

Another fact may here be appropriately named, which is full of encouragement, as showing that a noble munificence in behalf of our religion has not forsaken our friends. Next week there will be dedicated in Marietta, Ohio, a new and costly church, erected at a cost of twenty thousand dollars, given by Hon. Nahum Ward, a large-hearted benefactor of our cause, for the use of the Society in that place. The Committee take pleasure in naming a fact so honorable to a son of Massachusetts, a life-member and generous patron of this Association, who seeks to have influences in behalf of a liberal and hopeful faith perpetuated in the place of his residence, long after he himself has passed away.

As the members of the Association come here from year to year to survey these ever-changing indications of usefulness and encouragement, the question will doubtless oftentimes present itself, What is the main direction of the current upon which we seem to be providentially borne? It is a fit cause for mutual congratulation that this question has been so recently examined by one every way competent to do it justice. The book which has just appeared from the press entitled "A Half-Century of the Unitarian Controversy,"

and which, by the thoroughness of its research, the candor and caution of its statements, and the ability of its argument, must command wide attention, tells us what the Unitarian movement has amounted to, and what influence it has had upon the theology of New England. If it shows that this movement has not accomplished all that its early friends predicted, and that it has been attended by imperfections and discouragements to be regretted, still it proves that it was a high and providentially-given work which it undertook ; and it has done it with a degree of success that is honorable in the history of religious controversy.

If the prevailing religious denominations had manifested fifty years ago the kindly, liberal, and progressive spirit by which for the most part they are now animated, it is not likely that a separate Unitarian denomination would have been set up. The causes which suggested its rise, favored its growth, and gave it its first life and power, have passed away. The liberality of the religious world demonstrates the success of the liberalizing party, though undoubtedly that success is in part the result of other causes, such as the disintegrating effect of inquiry, the consequent breaking up of old ecclesiastical organizations, the new affinities and affiliations made by the discussion of questions of reform, and the thousand liberalizing influences of the present age. It would, however, be a false inference from these facts, that a Unitarian denomination is not now needed. On the contrary, it is plain that it was never more needed than now, not so much to do the work which it first undertook, as to meet other wants which have arisen, some of which can be met better by it than by any other body of Christians.

For on surveying the condition of our country, from a religious point of view, while we see sad proofs that it needs the wholesome restraints which all bodies of Christians may

contribute, it is evident, also, that the influences which we may exert may have special pertinence and worth. The causes which are gradually working a decadence of religious faith and character must be apparent to every eye. The glittering avenues to wealth which our land has thrown open have given a more general and stronger temptation to worldliness than was ever before known. To its immense border line, meeting the vices and rudeness of barbarism, thousands are continually flocking, who in extending the area are only diluting the quality of our civilization. Institutions of ancient oppression and tyranny are corrupting the conscience and feelings of the land, and, just as fast as the world elsewhere progresses in freedom and light, demand for their protection some new refinements in inhumanity. It is naturally the first fruit of our system of popular education to give only that "little learning" which is "a dangerous thing," since it sets in motion a superficial mental activity which naturally inclines to presumption, distrust, and doubt. No preparation has been made to meet the wants of a stimulated inquiry by offering to it a reasonable theology. The theology most taught in this country is still encumbered by contradictions and perplexities which stagger even believing and trusting minds, who affirm that these things "do violence to our native convictions of honor and right."

To these causes, gradually weakening and undermining the religious faith of the country, must be added another of more direct evil influence. Politicians understand the effect of names and words over the immense emigration into this country; and they see that the rallying-cries used in Europe decide the political affinities of thousands after their arrival in this land. Have we considered what throngs of people every year take up their abode with us, to whom the word "Church" is hateful as a synonyme for tyranny, who reject and detest "Christianity" because associated in their



minds with all the hardships and abominations under which they have struggled, and all whose dreams of the golden age to be enjoyed in this land are to be realized only by the destruction of Christian institutions, and the annihilation, if possible, of the Christian faith? Coming here annually by thousands, scattered over every State and Territory of our Union, keeping up an intercourse among themselves by means of papers and books, busy in a propagandism whose zeal no Christian sect surpasses, holding, every Sunday, in various places, even in this city of the Puritans among the rest, meetings in mockery of Christian rites, they are everywhere infecting immense numbers of the disappointed, depressed, and hard-working classes; and they find the causes before referred to preparing the way for the growth and harvest of the seeds which they are dropping into the public mind.

The combined effect of all these causes we see in one marked fact which overshadows our times,—a proof of a general want of faith in the heart of this country, a satire upon the religion of the day,—we mean the prevalence of superstitions. On the soil in which a true faith has died out always the first crop is delusions. Whatever else may be true or false, this is only too evident, that millions in this country have no belief in the doctrines usually set forth as the essential contents of Christianity. The people have got beyond their professed religious guides. Doctrines solemnly expounded from the pulpit are treated with silent rejection, if not with ill-concealed contempt, and such religious activity as is kept up is less a present inspiration than a momentum acquired when men *did* believe.

These statements undoubtedly form a sad picture. But the sadness is in its exact truth. In view of it we should be wanting in love to our country and our kind, if we did not rejoice in every hearty religious work which good men

of any denomination undertake. Especially may we rejoice in that tone of liberality which is coming more and more to characterize the spirit of all denominations, — the precursor of mental freedom, and so of sincerity of belief, and then of the reversal of the old, unrighteous substitution of profession for character, and thus of true Christian union, and finally of a vastly increased aggregate of Christian power. But we cannot forget that other denominations have, as we said, an encumbrance, the weight of which they are destined more and more to feel. It is a theology which, in its present forms, cannot be brought into harmonious and healthy relation to science, and literature, and humanity.

Laying aside this encumbrance ; capable of meeting the inquiring spirit of our age, and of conducting it through the perils of doubt to the firm ground of an enlightened and reasonable faith ; liberal, hopeful, progressive, as we are, by the very principles we profess, — all that we seem to want for our success is a stronger hold upon the sympathies of the people, gained by a courage bold enough to take the lead, and by a noble enthusiasm for the work to which we are called. The claims of our position demand that with increased energy we should follow up the measures already begun. Every able book that is issued, weeding out the errors of a corrupt theology, and presenting religion in a form which scepticism cannot invalidate and which reason can defend ; every effort to connect the idea of religion, not with prescription and abject submission, but with the most enlightened sentiments of right and truth, of reform and progress, of respect for man, and of a cheerful and genial piety ; every live society, established at any distant post of our country, if it makes itself felt as the defender of a reasonable, tolerant, kindly, and benignant faith ; every preacher who in a winning and gracious manner teaches

man that religion has its root in our nature, and that the voice of Jesus has a response in all that is freest and noblest and best in man's soul; every influence sent out to expose wrong, be it where it may, to rebuke cant, hypocrisy, formalism, to plead for a simple and sincere faith, and a truer and nobler type of Christian living,—who can tell how much these and such as these may do for the preservation of those interests and institutions which are dear to us as patriots and as Christians?

In the way of all combined efforts for the promotion of these objects, there are undoubtedly at the present day discouragements which are peculiar to the times on which we have fallen. The bonds of all ecclesiastical organizations are loosened, and there is a growing disposition to stand and to work alone. Associated action, almost impossible with us, is kept up in other bodies only by concessions, compromises, and strenuous conciliations. But there is this difference: this state of things is consistent with our fundamental principle of freedom, while it is fatal to that submission to authority which is the corner-stone of almost all other organizations. The evils of *our* position we see; we are in the midst of them; they press heavily upon our notice; but the evils with which other denominations are called to struggle we do not so clearly see, though if brought in close connection with them we might find them to be even greater than our own. One thing at least in our position we will prize: we, more easily perhaps than members of any other denomination, may attach ourselves fraternally to free and generous souls of all names. No ecclesiastical rule, creed, tradition, no fetter on the mind and heart, prevents our sympathies from going out to them in warm currents of affection. True and brave men everywhere shall be of our brotherhood. This fluency of spiritual affiliation is no mean ad-

vantage. It shall be a prophecy of a true Church yet to be formed, which shall gather out the elect from the four quarters of the world. If we now long for some outward symbol of oneness with them, we will comfort ourselves by remembering that, in the true order of nature, love must come first, and prepare the way for the marriage covenant, which shall in due time be the visible seal of union.

Meanwhile there is both wisdom and piety in the resolve to do all the good we can here where we now stand. And in the thought of this union of an eclectic and far-reaching spiritual affinity with present practical usefulness, there comes before the memory of your Committee the image of a clergyman who has been taken from us by death during the past year,—an early and steadfast friend of this Association, who through his ministry gave wise and earnest counsels to promote its prosperity, as in the very last days of his life he named some pledges of his affection for its aims and purposes. Through the many sweet graces of his heart, and the singularly direct practical element of his life, though dead he still speaks to us, and tells us that, while cherishing brotherly affection for believing men of every name, we should not waste our opportunities in sentimental generalizations, but should do something, earnestly, while the day lasts, for the clearer seeing of God's truth, and the deeper feeling of the spirit of the cross of Christ.

Nor can we close without alluding to a layman who has left us since our last annual meeting, whose silver locks and venerable form, whose well-known character and honored name, gave grace and dignity to these anniversaries. No one who has frequently attended these occasions can forget the strong voice, the clear logic, the earnest tone, that have often pleaded for more activity in plans of present practical usefulness.

While we feel grateful for the friends whose counsels we have enjoyed, and whose memory is a perpetual inspiration to duty, we may well pray to the Lord of the harvest that he will send forth more laborers into his harvest, of clergymen such as Ephraim Peabody, and of laymen such as Samuel Hoar.

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After the above Report had been read, the President welcomed the large number that had assembled to celebrate this thirty-second anniversary, and remarked that the hopeful and joyous circumstances of this occasion furnished a striking contrast to the first annual meeting. That was a period of storm and strife, sectarian bigotry had rule, and we had to contend for a right to exist as a separate body of believers; now we have this right cheerfully accorded to us, and Christian liberality and love characterize the prevailing temper of the times. Then we published only a few thousand pages annually; the Report just read tells us we have published the past year six and a half millions of pages. Then we had only eight or ten life-members in all; now we have almost forty made in one year, and nearly seven hundred in all. Then we had only a few churches here in Boston and its neighborhood; now we have churches in all large places, from here to St. Louis. Even our most distant Territory, Kansas, knows our name. The first church of Kansas is ours, the first bell ever heard in that land is ours. In other parts of the world our cause is upheld, in San Francisco, in Melbourne, Sydney, and Adelaide, while we have pleasant and fraternal relations also, as the Report shows, with various circles of brethren in the central countries of Europe. Then we had no foreign missionaries in our service, and a small sum raised for India had to wait many years for some one to be found to bear to

that land our messages of Christian peace and love. Now, what have we heard of our faithful and devoted missionary in Calcutta, and of that other earnest and zealous laborer in Lawrence, Kansas? Then we had to contend against all the world for our interpretation of the Holy Scriptures, the precious Word of God, which we understood in some points differently from our Christian brethren of other names; now one of the best books we have published, Noyes's Theological Essays, is made up of confirmations of our interpretation offered by leading scholars in the Church of England. By all these encouragements drawn from our history, by all the hopes of greater success in time to come, by the memory of the good and faithful men to whom allusion has been made in the Report, he would call upon the members of this body to more earnest activity, that a still more abundant blessing might crown our aims and works.

The President concluded by observing, that no preparation had been made for speakers. All the topics suggested in the Report were now open for the consideration of the meeting; and he hoped the brethren would speak their thoughts and feelings with entire freedom.

Rev. Mr. Sanger of Dover, Mass. moved the acceptance of the Report. He was present at the formation of this body thirty-two years ago. He had been its friend and supporter ever since. He wished it God-speed in the good work it was carrying on, and never with more success than now. He was pleased with the allusion to Dr. Priestley. When that great and good man was once introduced to a person prejudiced against him, he was insulted by a rude refusal to extend to him the courtesy of shaking hands, because the Doctor was such a heretic. But a few hours' acquaintance disclosed so much knowledge of the Scriptures, and so many evidences of Christian character, that the rude-

ness was apologized for, and the stranger pressed the hand warmly which he had just refused to touch.

Rev. Charles T. Brooks of Newport, R. I. bore testimony to the truth of that part of the Report which referred to India. He had been there himself. His stay had been short, but long enough to awaken deep interest in his heart, and to lead to reliable sources of information. He believed that, amid all the shakings to which we are all subject in this world, Mr. Dall had got shaken into the right place for him. A quick-eyed and noble-hearted man, fitted by temperament and genius to act upon the people he is with, he is doing a most successful work, and deserves the expression of our sympathy and thanks. Madras needs a missionary, and from the success which has attended the enterprise in Calcutta, it cannot be that the man and the money for Madras shall be long wanting.

Rev. Mr. Nightingale spoke of the need of missions as strengthening the bonds of human brotherhood. Who of us does not feel a new interest in India because of our mission there? So all missions extend the circle of our sympathies, and make the words real to us that God "hath made of one blood all nations that dwell on the face of the earth." It has been said that Unitarians care more for the body than the soul. To care for the body is Christian. Jesus himself fed the hungry, and cast out the demons. It is Christian in us to provide for the poor, the sick, the insane. But we must do this in the name of Christ, caring for the souls of men, looking beyond the temporal want, to the needs that are spiritual and eternal. Here we had been deficient. Nothing begets so strong a tie as ministering to the soul, and he hoped we should rise to the greatness and tenderness and solemnity of this work.

Rev. Dr. Gannett expressed a wish to offer some resolu-

tions in response to that part of the Report which related to Transylvania; and in order to bring the subject properly before the meeting, the Report was laid temporarily upon the table. He then read the following preamble and resolutions.

“Whereas, it appears from intelligence received by the Executive Committee of this Association, through the British and Foreign Unitarian Association, that the Unitarians of Transylvania are in imminent danger of losing the control of those institutions for education in the support of which they have shown such an enlightened and steadfast interest, and on their free enjoyment of which depends not only the continuance of their religious liberties, but even the transmission of their religious faith to future generations, and that this danger can be averted only by their success in raising a sufficient sum for the endowment of these institutions, a sum much beyond their pecuniary ability, therefore, —

“*Resolved*, That we rejoice in the opportunity of expressing our admiration of the faithful attachment of the Unitarians of Transylvania to their Christian belief, through the various fortunes which in past years and centuries have attended the profession of their faith, and under recent circumstances of peculiar trial.

“*Resolved*, That in these distant brethren we recognize fellow-disciples, contending for the principles of truth and freedom which lie at the foundation of this Association.

“*Resolved*, That the attempt to deprive them of the control of their seminaries of education entitles them to our warmest sympathy, and that the appeal which has been made on their behalf deserves a cordial and practical response.

“*Resolved*, That the Executive Committee of this Association be instructed to take such measures as they may think



proper for bringing the situation of our Transylvanian brethren before the Unitarian Christians of this country, and for collecting money for their relief; and that they be authorized to appropriate five hundred dollars from the Treasury of this Association for this object."

In support of the above, Dr. Gannett gave a detailed account of the situation of the Unitarians in Transylvania, of their noble history for three hundred years, of their subjection to Austrian misrule, of the peril in which they now stood, and of the claims upon our sympathy and aid which their case presented. In support of this, Dr. Gannett read the following passage from a letter sent to Rev. John Kenrick of England, dated "Klausenburg, Transylvania, March 4th, 1857," and forwarded to the Unitarians of the United States.

"The Austrian government, in pursuit of its policy of Germanizing Hungary, has begun a series of inroads on the freedom of education, which not only endangers the nationality of the Hungarians, but still more their Protestantism. Before the Revolution, the schools of all the Protestants were completely in their own hands, both with respect to the system of education, the appointment of Professors, and the disposition of the funds. Since that time, however, the Austrian government, although still allowing a certain independence, has, nevertheless, by a succession of arbitrary decrees, materially interfered with the course of instruction to be pursued, as well as with the numbers and emoluments of the teachers to be employed. In fact, in order to retain the privileges of state schools, by which alone they are entitled to grant certificates and degrees, essential to the pursuit of the learned professions, as well as the holding of all public employments, whether judicial or political, the government requires that the schools and colleges of Transylvania shall be modelled on the system of those of Austria. But the schools of Austria are supported by the state, and it is therefore an easy matter for the Minister who regulates them to provide for their support. Of

course the power which supports enjoys an unrestrained influence over them, — an influence which has been in Austria openly delegated to the Jesuits. In Transylvania, however, the Protestant schools have been hitherto entirely supported by funds derived from charitable foundations, or from present contributions. These, albeit in the case of the Unitarians small, have been hitherto found sufficient for the support of a College or upper Gymnasium in Klausenburg, and two under Gymnasias, one in Thorda, the other in Keresztur in the Szekler land. The payment of the Professors has been, it is true, very modest, but with this they would have been content. Their number, too, has been small, but they have made up for it by increased diligence; so that, although each Professor was often obliged to lecture on several subjects, and to deliver several lectures every day, these schools have always maintained so good a character, that many students of other confessions have always been found on their lists. The Austrian government, on the paternal principle of mixing in everything, and perhaps in hopes of eventually bringing the whole direction of the schools entirely under its own influence, has insisted on a great increase in the payment of the Professors, and, at the same time, a great increase in their numbers. If the Consistory cannot show, by a certain day, that they are able to fulfil these conditions, the schools are to be closed, or to be deprived of their privilege as public schools, and consequently of their right to grant degrees. By this measure the Unitarian youth will be excluded from all the learned professions, as well as from all public employments; or they will be obliged to seek their education in schools where their religious principles would be continually endangered by attempts at proselytism. It is possible that the schools might receive aid from the government, on submitting themselves entirely to government control. Nor would this involve any great hardship where the religion and language of the people and government were the same; but neither is the case in Transylvania; and the recent attempts of the Austrian government to Catholicize the Protestants, and to deprive the whole Magyar population of the use of their own language, by the forced introduction of

German as the medium of instruction in the schools, have excited a most intense feeling of fear and hatred amongst all classes of society. You may judge of the impression created among the Unitarians, by the result it has produced in the form of contributions to resist it. Hitherto the whole property of the Unitarian schools, independent of the college buildings and Professors' houses, amounted only to about £ 6,000; from the interest of which the three institutions above named have been almost entirely supported, — for the fee paid by the students is almost nothing, only a few shillings, and the contributions very small. Now to provide a capital sufficient to produce the annual revenue required by the new regulations, this sum must be raised to £ 20,000. And although the Unitarians do not altogether amount to 50,000 souls, and the greater part of these is composed of the poor mountaineers of the Szekler land, it is confidently expected that no less a sum than £ 12,000 will be raised, — £ 5,000 in larger sums, varying from £ 200 to £ 1, collected in the towns and from the wealthier members of the body, and £ 6,000 from the clergy, schoolmasters, and parishioners of the poorer villages. To those who know the poverty of this country in general, and especially of the Unitarian body, the collection of such a sum would have been considered an impossibility, and nothing but the zeal which is ever the fruit of persecution could have produced it."

Rev. Dr. Bellows seconded the resolutions offered by his brother from the Federal Street Church in Boston. He hoped they would be adopted, and that collections would be taken up in all our churches in aid of the Transylvanian Unitarians. Calls to heroic sympathy were good for our progress. But while going to such a great distance to find objects of charity, he would not neglect those nearer home, and he believed that the case of Antioch College, in Ohio, presented strong claims upon the immediate sympathy and aid of all friends of a liberal Christianity. Dr. Bellows made some statements in regard to the urgent needs of that

institution, which with our fostering care he believed could do more than almost any other agency in this whole country for the broad interests we have at heart.

Rev. Dr. Hill of Worcester, who last year visited various countries in Europe, bore testimony to the rays of hope which a few men of the spirit of Coquerel shed over a portion of the world in which despotism, in league with Popery, seemed to be everywhere strengthening itself.

Rev. Dr. Osgood of New York said it was an interesting fact that the peril which the Transylvanians feared was the loss of their churches, their religious societies. It should teach us the value of these institutions. He believed that a profounder love for the Church was necessary. He would rouse that love in all ways. He commended a few beautiful examples that had come to his knowledge, of setting up a memorial of departed love in the way of some adornment of the Church, the gift of a bell, a communion-service, or a new Bible for the pulpit,—anything to connect the two hallowed feelings together of the dear departed and blessed worship. Honor to that noble-hearted man, Nahum Ward of Marietta, of whom there had been a fitting word in the Report. He thought that, if an appeal was made to the New York churches, at least one thousand dollars might be raised for Transylvania.

The resolutions offered by Dr. Gannett were then adopted, and the Report was taken from the table. The President introduced Rev. Peter Betch of Ohio, who gave a pleasing and instructive account of his labors as a Colporteur of the Association.

The amendment to the By-Laws, proposed at the last annual meeting, providing for the election of *nine*, instead of *five*, to the Board of Executive Committee, in addition to the officers of the Association, was unanimously adopted.

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**THE HISTORY OF THE UNITED STATES**

**RESEARCH IN PROGRESS**

The Committee on Publications reported the contents of a volume of Essays, selected from the writings of Rev. James Martineau, to be entitled *Sacerdotal and Spiritual Religion*. It was voted that Rev. W. R. Alger be requested to prepare an Introduction, and that the Secretary be authorized to publish the volume.

Proposals for the sale of a large number of stereotype plates, with a quantity of sheet-stock, offered to the Association, were received ; and after consideration were referred to the Committee on Publications.

The subject of the disposal of the Van Polanen Chapel in Bridgeport, which the Association hold in trust, was brought up for renewed discussion. While there was a strong wish to do all permitted by the trust-deed to build up a liberal Society in that city, there was also a concurrence of opinion as to the expediency of selling the chapel in case public worship is not there maintained.

The expediency of reprinting an edition of Dr. Noyes's translation of the Prophets, Psalms, and Job, was brought before the Board by a letter from Professor Huidekoper. After some conversation, the subject was referred to the Committee on Publications.

A letter from Rev. Mr. Dall was read, urging the Board to send to India for some young men who desire to come to the United States to fit them for greater usefulness in India. This topic had once before been discussed by the Board, and a decision had been reached adverse to the proposed step. It was now opened anew, with such additional lights as further reflection and more recent letters from Mr. Dall afforded. It appeared that the young men referred to were already educated in the English language and literature, and were persons of good minds and much promise. One of them had manifested so strong a desire to come to this

country, that, in order to be free to do so, he had declined favorable proposals offered to him. A free passage hither, it was thought, might be secured, and residence in this country might be abridged or prolonged according to the judgment of the Committee. The interest in the India mission which their visit might awaken was considered, as also the clear and decided opinion of Mr. Dall, that, through the strong love which all East Indians feel for their native land, they would not be likely to lose their desire to return and devote themselves to the best interests of their countrymen.

In view of the whole case, it was unanimously voted that the Secretary request Mr. Dall to send two young men to this country, the Association agreeing, provided they be sent to Boston without any expense to the Board, to support them through a course of theological study, and to return them to Calcutta. A letter to this effect was immediately forwarded to Mr. Dall, who was instructed to seek the advice of the President and Treasurer of "The Calcutta Society for Promoting Christianity in India," in regard to the selection of the young men. Preference was to be given to those who afforded the best promise of a right use of the advantages proffered, and of exerting on their return a commanding influence and permanent usefulness in India.

*April 13, 1857.* — Present at the regular monthly meeting of the Board, Messrs. Lothrop, Fairbanks, Hall, G. W. Briggs, Callender, Hedge, Alger, Fearing, and the Secretary.

Proposals were submitted to the Board which had been received from Rev. Dr. Beard of Manchester in answer to letters sent to him by order of the Committee. Dr. Beard offered to supply the Association with one hundred copies of "The People's Bible Dictionary," and with fifty copies each

of "Grounds and Objects of Religious Knowledge," and "Illustrations of the Trinity," — payment for the same to be made in the publications of the Association. In the hope of commencing an extensive interchange of literature, it was voted to accept the proposals above named.

In answer to the order which was immediately forwarded, copies of the works whose titles are given above have been received, and are now on sale at the Rooms of the Association.

The Board were favored with a long and interesting letter from Rev. Dr. Bellows, giving the results of his observations and labors during a visit recently made to various Western Societies. The thanks of the Committee were voted to Dr. Bellows for this expression of his interest in the objects of the Association, and for much valuable information he had furnished.

An invitation was received from the pastor of the church in Alton, Illinois, to attend the meeting of the Western Conference of Churches to be held in that place, during the second week in May. It was voted to accept this invitation, and that the President and Secretary be a committee to secure, if possible, the attendance of two delegates from this Board.

An application for the gift of our publications to the Society in Sydney, New South Wales, under the care of Rev. Mr. Stanley, was presented in a letter from Rev. Dr. Farley of Brooklyn, New York. The Secretary was directed to forward such a package through Captain Stoddard of the ship Kathay, then ready to sail from New York; and this was accordingly done.

An application for aid from the Society in Newmarket, N. H., was read; and it was voted that one hundred dollars be appropriated towards sustaining preaching in that place.



The Secretary stated that an edition of five hundred copies of Mrs. Ware's Memoirs, lately purchased of Messrs. Crosby, Nichols, & Co., had been received. It was voted that the book be sold by us for seventy cents per copy.

A letter was communicated to the Board from the Honorary Secretary of the British and Foreign Unitarian Association, offering the co-operation of that body in sustaining the mission in Calcutta, which had awakened interest in England, and pledging assistance to the amount of two hundred and fifty dollars per annum. The Secretary was directed to communicate the thanks of the Association to their brethren in England, and to express a desire that the sum named be forwarded to Mr. Dall.

It was voted that the District Agents be invited to meet this Board, on Tuesday, May 12th, at twelve o'clock.

*May 12, 1857.*—Present, Messrs. Lothrop, Hall, Fairbanks, G. W. Briggs, Fearing, Callender, and the Secretary.

Letters of thanks were communicated from Rev. Dr. Ballou, President of Tufts College, from Rev. Dr. Farley in behalf of the Unitarians of Sydney, New South Wales, and from the Corporation of Harvard College, for the gift of books.

The Secretary presented a letter from Rev. Thomas Hill, covering a copy of a will left by Mrs. Eliza Hobson, of Philadelphia, making the American Unitarian Association her residuary legatee, and bequeathing it property to the value of at least seven thousand dollars. It was voted that the Secretary return to Mr. Hill the thanks of this Board for the interest he has kindly taken in the subject here brought to our notice, and request him to express to the friends of the deceased our gratitude for the trust, and our intention to appropriate the legacy, when received, to the sacred uses for which it was designed.

A letter from Mr. William Clarke, of Union Springs, New York, was read, and the subject to which it referred, namely, the expediency of sending our Home Missionary through the State of New York, to attend the conferences of the Christian denomination, to establish fraternal relations to that body, and open avenues for the distribution of our books, was referred to the Standing Committee on Home Missions, with full power.

The Secretary replied to Mr. Clarke by proposing to him certain inquiries in regard to the time and place of holding the Conferences referred to, and informing him of the disposition of the Board to regard his suggestion in a favorable light, though they reserved a final decision till further information had been received.

A letter was read from Rev. Edward Tagart, of London, Secretary of the British and Foreign Unitarian Association, covering an appeal to the sympathies of the American Churches in behalf of the Unitarians of Transylvania. It was voted that the Secretary reply to this letter by expressing our deep interest in the fortunes of those steadfast friends of the truth to whom it refers, and to suggest that some spiritual ministrations to the large numbers of them that are migrating to this country will exhaust all the means that we can at present command. It was understood that this subject should be brought before the Association at its annual meeting, for some general and emphatic expression of our regards for our brethren in Transylvania.

It was voted that our publications be given to the library of the University of Northern Illinois.

At twelve o'clock the Board received the District Agents. In consequence of the nearness of the Anniversaries in Boston, and of the session this week of the Western Conference, the attendance was small. Written reports were

read from Messrs. Hill, Nichols, Ayer, Moors, Nightingale, Conant, Farley, Bowen, Phipps, Tilden, and Adams. Oral reports were made by Messrs. Hall, Palfrey, Hale, Robbins, and Burr.

From all these statements it appeared that about the usual number of Societies had been appealed to for aid to the Association. The amount received was in some cases smaller than in former years, in consequence either of a pressure of the times, or a diversion of charity to some other channel. It was believed that there was no abatement of interest in the objects of the Association, but that, on the other hand, these might receive hereafter a larger support.

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### EXTRACTS FROM LETTERS.

REV. DR. SHELDON.

THE following letter from this eminent divine we present entire. It needs no words of ours to commend it to the attention of our readers.

*“ Bath, May 12, 1857.*

“ REV. DR. MILES: —

“ Dear Sir, — I trust you will excuse this letter to you, in consideration of the motive which prompts it, — a desire to inform you of the fact, that I find myself, while repelled from the Baptist body, led by my own independent investigations to an adoption of all the essential views of the Unitarian communion. This change in my views, if change it may be called, is the slow and gradual result of the earnest labors and studies of my life up to this time. I have for some months been thinking of saying thus much to you;

and have been withheld only from a reluctance to make what might seem a too violent change in my external relations, and to sever my connection with an attached, though small Society, nominally Baptist, to which I have been preaching the Gospel with the most unrestricted liberty. But the time has now come when I feel permitted to seek another field of usefulness, and to exert whatever talents and influence I may have, more openly and avowedly in advocacy of the religion of Christ, as understood by Unitarian Christians. I do not think that there is any other body of the disciples of Christ with whom my views are so fully in sympathy, or among whom I could hope to find so large a measure of that Christian liberty, which, as an independent teacher of Christianity, I feel that I need. Happily for me, in thus laying open to you my feelings, I am able to refer you to my deliberately published opinions on several of the points in controversy between the Unitarians and the Orthodox. But as the subject of the Trinity is not there embraced, it is perhaps fit that I should here say to you, that, while I may not attach so much importance to the speculative differences on this dogma as some do, I am yet, in my convictions and in my actual preaching, on the side of the Unitarians in respect to this article of faith. I do not hold the tenet of a tri-personal God. I think of our Lord Jesus Christ as a being distinct from the Father, and subordinate to him ; though I suppose that the fulness of the Divinity so dwelt in him, as to make it not improper to ascribe to him divinity in this secondary and modified sense. Yet I should not think that the application of this term in this sense to Christ, or even in a kind of Sabelian sense, ought to be made a ground of dispute. It may not be easy to determine the precise rank of Christ, and his precise relation to his Father ; nor do I consider it needful to do this, so long as he is thankfully accepted as in a peculiar way the Messenger and the Revealer of the Father. I have long thought that the Orthodox are wrong in attaching even higher importance to a theoretical, and at best very uncertain, view of *the person* of Christ, than to anything belonging to his spirit and teachings. The religion of Christ, so far as we are to possess it and to prize it, lies, I think, essentially in this spirit and in these teachings. The reception of

these is indispensable to Christian discipleship in the highest sense ; but I cannot think that any specially defined view of his nature, whether Humanitarian, Arian, or Trinitarian, is thus indispensable. On this point, I think that a very wide liberty and diversity of opinion may consist with fidelity to the Christian spirit. The decisions of councils in past ages, and the creeds of particular churches, are here of no authority and no weight.

“ Thus much I have thought proper to say to you on this subject.

“ With regard to the Spirit of God and spiritual influence, it is only necessary for me to state, in general, that I coincide with the well-known Unitarian views.

“ But as having been long connected with the Baptist Church, there is one other point, peculiar to this body, on which I ought to say a word. Never, since my residence in France, have I concurred with most Baptists in their views on what is called ‘close communion.’ My dissent here has never been made public; though it has always been freely expressed to my intimate friends. As to baptism, it is still my opinion that the ancient mode of administering this rite was by a substantial immersion of the body of the baptized person ; but as the spirit of the Gospel is by no means ritual, I am far from attaching the same importance to this particular mode of administration that most Baptists attach to it. Practically, I think I should feel no difficulty among Unitarians with respect to this matter.

“ Now, Sir, have you any place among your body as a preacher or a teacher for me, as the holder of these views ? I can bring to you nothing but what I am ; but what I am, I am willing to be among you. You will find me a sincere, candid, and earnest man ; I can promise you nothing else.

“ Yours truly,

“ D. N. SHELDON.”

REV. MR. DALL.

Under date of Calcutta, December 21, 1856, Mr. Dall writes : —

“It is Sunday evening. I have just returned from a sunset walk. In some respects, i. e. in the beauty of the heavens, the coolness of the air, and the church-doors standing open, the scene reminds one of a gorgeous September evening on a New England Sunday. But the likeness vanishes the-moment you leave the limited European portion for the vast, over-crowded native city. The bazaars are swarming with traders. The mechanics laboring, the smiths plying their bellows, the bullock-carts creaking under loads of merchandise. The Mahometan has his Friday, and the Jew his Saturday; but the Hindoo has no regularly returning day of rest. He has his occasional holidays, by the week or fortnight at a time, but no Sabbath. Some of the foreigners resident here take advantage of this; and, though they come from ‘Christian’ lands, load their ships as much on Sunday as on any day. They even get more work done on the Sunday than on any other day of the seven, because a majority of Christian merchants leave off work, and rest, at home or in church. So, a large number of laborers being unemployed on Sunday, the ‘glut’ in the labor-market brings down its price. Thus it is that you pass, on your way to church, plenty of masons and carpenters and house-painters; and the ring of the trowel and hammer is a common accompaniment of the sound of public prayer. If all the trades plied on the Sunday were as honest as these, — I mean those that are quite as public as merchandizing, — there would be less to lament; but it is far otherwise.

“By the way, in the Christian Register of September 27th, just received, I notice an article on ‘Christian Missions.’ It comes, I think, from the North British Review, and denies, virtually denies, that the heathen are perishing for lack of the knowledge of God. The article, so far as I can judge, has been echoed as altogether true by New England Unitarians. I must say that I see a great fallacy in it, and a very dangerous one. If that writer had merely denied that God would inflict endless torture, positively eternal misery, on men for not believing a message of which they had never heard, I should incline to agree with him. But he says far more than that, and so runs from extreme to extreme, and

from one error to another. He says that the American Missionary Report (apparently from Natal, in South Africa) has been 'deservedly chastised' for saying such things as are couched in a touching story which the writer quotes from the Report. I have not room for it here, short as it is. But its main point is, as I believe, wholly true. It is, that 'Every hour, yea, every moment, the heathen are dying and sinking into darkness and despair for the want of a knowledge of our Saviour.' Could you stand in the midst of them, and realize their utter destitution of that spiritual life which alone can fit a soul for the company of angels, of Jesus, and of God, you would not say that to talk of their agony in this world and the next was '*ad captandum*,' or 'very wicked' language; or that it 'made God a destroyer of the guiltless'; or 'no God of justice, and far less a God of love.' I maintain that God is as good in this world as he is in any world. Now because he makes the drunkard's babe an idiot, and the 'sinless child of sin' to bear a heavy burden all its life, I do not say, as this man says, that God '*sacrifices* his children, Moloch-like, for no fault or sin of theirs.'

"God forgive us! *it is by our fault* that they are lost to knowledge and to love, — that they are destroyed from the cradle, and plunged into pollution as soon as they are born. It is too horrible and too foul to speak of the objects of worship that are placed in the hands of kneeling children, especially of the tenderer sex, in this land of the shadow of death. Shall we believe that mere death is a Saviour? Death is nothing at all but leave to live; it is permission to *exercise* the powers we have inherited or developed. It is this, and no more. If so, then why should the question not be put by a faithful missionary to the indifferent at home, *Are not the heathen lost, both now and in the far future, — lost to ten thousand blessings that are yours, — lost to light and liberty and honor and purity and love and faith and wisdom and power, — in one word, to righteousness and peace and joy, which are heaven here and hereafter?* So far as we can see into the future, the loss reaches thither also. And the Saviour says so too. Do we *know* how long the force of foulest habits, of habitual mean-

ness and distrust and falsehood and hate and unbelief and denial of God and surrender to unnatural lust, — how long the misery of these shall follow a soul, like the fabled Furies? or how long a soul shall, by reason of these sicknesses, dwell for its health in darkness, unable to bear the light of the smile of God? We do not. Reason joins with Revelation to say that from the nature of sin God cannot smile on it. We must then allow that, when the worshipper of the Ling is saved to purity, it must be *so as by fire*; i. e. by an inconceivably painful discipline, — which I think Jesus calls '*hell-fire*'; though he that *knew not* his Lord's will, and did things worthy of stripes, may be beaten with fewer stripes than *we who know our duty, and let it go undone*. From my point of view, it is neither '*wicked*' nor '*ad captandum*' to say, 'Every hour, yea, every moment, they are *dying in their sins*.' I listen with self-condemning tears to the heathen child who says to me, How long have they had the Gospel in New England? and who, when told that we have always had it, rejoins 'with great earnestness, Why did you not come and tell us this before? adding, with sobs, My mother died and my father died and my brother died without the Gospel, and where do you think that they have gone?' I am wholly with the missionary who says, 'I too could not refrain from weeping, and, turning to the child, I inquired, Where do *you* think that they have gone? She hesitated a few moments, and then replied, with much emotion, I suppose they have gone down into darkness, — into darkness; O why did they not tell us before!' I am convinced that there is much more truth in the words of the Natal missionary, in this case, than with the critic who calls them '*very wicked words*' in the North British Review. God save our Evangelical Unitarianism from the mildew and blast of that wicked indifference to our high missionary calling which is the natural fruit of the error that *God* is our brother's keeper, apart from all instrumentality of ours. The always impartial and paternal One has written it in all history, — in the life of nations as of men, — that all men need each other and *must* help each other. Woe be unto us to whom so much is given, if we care not for the



minds, the hearts, the souls, of ten thousands of our brethren here in India, whom God is now inviting us to instruct, to bless, to save, by Jesus Christ !

“ I have said more than I intended. But holding the convictions which I have now tried to utter, I could not say less. These convictions brought me here, away from father, mother, wife, and child ; and, so far from being weakened by contact with the awful realities of idolatry in India, they grow stronger from month to month and week to week..

“ I have left myself no room to reply at length to the interesting points touched on in your letter just received, under date of October 23. A single word upon one or two things in it, and I must close.

“ I am glad of the books coming by the ‘ William Wirt,’ since there seems to be an increasing demand for them. A Unitarian bookstore should be established in Calcutta without delay. English prices are high, so that our books at American prices, with a merely nominal duty, would go like snow in the sun. The ‘ mailed ’ copies of the Journal have reached me, and I shall be glad of the rest that are on ship. For the consummation of the arrangement with Mr. William S. Bullard, all thanks. He himself has lately sent us help which will even the ‘ balance ’ of our third half-year. For myself, I am just moving into cheaper lodgings, adjoining my mission-room ; but I have nothing to complain of. My wants, happily, are few, and at present they are well supplied. With regard to a colleague, — at least, one to come as near to us as Madras, — I think we should have him soon. Mr. Pratt is now of this opinion. If his crowd of duties and feeble health allow him to write you at this time, you will hear from himself on the subject. Our Calcutta Society, with all its burdens, is raising a generous subscription for Madras, — as it lately did for the Salem Chapel. We are all anxious to see at least one good school-house built at Madras, though the extreme poverty of the mission *laborers* there moves us first. We shall send them three hundred or four hundred rupees. Take this, with our late four Sundays’ *lay* service, and the fact that eighty-four names have been recorded at our mission-room (chiefly of Euro-

peans and Americans), saying, 'Go on, and God bless the mission,' — take these signs of vitality for what they are worth. Mr. Pratt has a copy of your letter, with its expression to him of the thanks of your Board."

Mr. Dall's next letter was dated January 8, 1857. We give a few extracts : —

"A happy new year seems opening upon us, and I trust it is well with you and the brethren at home. Health good, air invigorating, work plenty, heart within, God overhead, Jesus daily obtaining the heathen for his inheritance, — ought human heart to ask or wish for more? Of the hundreds and thousands who crave the sight of a Gospel triumphing over the deepest darkness of this world, how few are allowed to look on and see what we see! The day before yesterday a *fifth* society of young men, heathens, came to me, by a committee, pleading that I should meet them once a week, appoint them subjects to write upon, so as to improve them mentally and morally, and, in a word, take religious charge of them, as sheep having no shepherd.

"Three such societies are now occupying my *every* Monday, Tuesday, and Wednesday evening; with the Bethune Society of three hundred or four hundred young, half-Christianized men, which meets on the second Thursday of each month; and my second annual course of public lectures on 'Gospel Principles' is to fill the next seven or eight *Friday* evenings.

"You will observe that I date no longer from 'Mountain's Hotel,' but from No. 4 Tank Square. The room in which I reside opens into our Mission Room. This brings me into a position a little more central to the city, and several advantages grow out of it. Our *sign* stands at the door below, and every passer-by can now readily come to me. I have all my books and tracts together, ready for examination on Sundays and on lecture evenings, and in fact at all times. When more callers come than I can readily attend to, I can set them to reading in the large hall hard by, which is already becoming, to some extent, a daily reading-room. Some sit down with a pen, and copy out things there as they read.

“I had the pleasure of writing you, in January, 1856, that we had commenced the year with a little bud of a Sunday school; that has held its own, and gained a little strength, and has had, for the last six months, an average attendance of, I think, twenty-three pupils. I have now, in January, 1857, the pleasure of writing you that we have begun the new year with gathering for the first time about the Lord's table. Fourteen persons partook of the elements, and not all were present who meant to have partaken. Of the fourteen there were three Englishmen, one American, six Eurasians (of blood European and Asian commingled, men of good education), and four men who were once idolaters, were converted to Christianity before I came to India, and had partaken of the Lord's loaf and cup in connection with other churches. Several of the new Rammohun Roy Society were present, and two or three of them, I think, would have partaken, but for my earnest appeal to such as were not thoroughly *intimate* with the life and heart of Jesus to bide their time, and wait till his ‘*Without me ye can do nothing,*’ his ‘*All things that the Father hath are mine,*’ and similar affirmations, were realized, in their heart of hearts, as the simplest of all truths. It was not a forced or sudden thing with us, — this which proved to us all a delightful meeting at the Lord's table. I first talked of it at the homes of our most constant families. I then discoursed about it from our lowly pulpit. After this I asked the congregation to remain and talk over the propriety and expediency of the (quarterly) celebration of it. All seemed to agree that the time had come for it. We had waited a full year and a half. We had had time to know the hot, the cold, and the lukewarm, &c. The question was distinctly put at our preparatory meeting, whether we had any authority from our Lord to *forbid* all partaking except by those who had been baptized. Mr. Pratt distinctly took the ground that we had no right to *forbid* any one, whether baptized or not. So thought we all, — unless it were our venerable friend and stanch English brother, Sand Smith, Esq. He thought there should be some form of profession to precede the partaking of the most solemn rite of our religion. All that transpired (so harmoniously that we seemed to be all of one mind in the matter) ended in the

conviction, that, though the door of the Supper was wide open to all who could say that they loved Jesus sincerely, still none but such as would dare to lean on his bosom, tearfully and trustingly, could come to the feast without dishonoring it. This was the thought I endeavored at the time to press most strongly home, and with God's help it made the occasion a deeply solemn one. Pray for us, that it be blessed to us all, and help to establish our hearts and our work."

Under date of Calcutta, February 2, 1857, our indefatigable correspondent writes : —

"I have spent this day, as I am privileged to spend the first Monday of every month, in examining the Unitarian School at Bali. With the opening of this year I have included the school at Ooterparah, a fine government institution, half a mile beyond Bali, which I believe Mr. Pratt is about erecting into a college. Allow me, however, to begin at the beginning, and say that, on entering the railway carriage at Howrah, just across the Hooghly, I found myself in company with one of the most eminent Mahometans of Bengal, Moulvie Abdool Luteef, magistrate of Jehanabad, and a man whose interest in the progress of his own people is far more American than Asiatic. That he has a head, as well as heart and hope, you may infer from the fact that the English government in India has acted upon his suggestions from time to time. This Moulvie speaks English as if it were his mother tongue, a somewhat uncommon thing for a Bengal Mahometan. He at once gave me a hearty grasp of the hand, and introduced me to a party of a dozen or more magistrates, vakeels, school-teachers, &c., who had been down to Calcutta to spend the two or three days of the Sharasuttee Poojah, and were returning home. Among them also was the (native) Principal of Hooghly College. As most of them spoke a little English, I was sorry that I had to leave the train at Bali, instead of spending the whole day in their company, and acquainting myself with men and things from their point of view. I gained some valuable hints of the ways in which the bitter prejudices and ignorant pride of the

Mahometans (two fifths of the population here, as you know) might be taken at advantage, and was told of methods in which an approach to them would be next to impossible. . . . . Several of this wide-awake company of Asiatics heard the merits of my mission to India (to say nothing of personal ones) glowingly set forth by the Moulvie, who has known me somewhat intimately for over a year, — has attended my Burdwan preaching, and read our publications, &c. They presently asked how they could obtain some of our good things to read. Thereupon I opened a budget of tracts and discourses, — for I never stir abroad in India without them; and much to my delight they all went to reading. I was particularly glad that these Mahometan gentlemen, with a good day's journey before them, found, at their call, some of the tracts for which they inquired, and for which I was abundantly thanked. They had a five or six hours' journey before them, and I left them informed of the way in which, by a note or call, they could obtain our Unitarian books, &c. Such was the brief preface to a day's work. In a half-mile walk from the station to the Bali Training-School I was met, as on previous occasions, by young men, who compelled me, while they kindly shaded my head from a burning sun, to open, in the road, my bundle of tracts, and sermons, and Bengali prayers, and give them a supply.

“ I arrived at 10 A. M. at the school of Baboo Chundy Churn Singha. It is the custom for the girls to come at 7½ A. M. and leave at 9½, before the boys are admitted, such is the jealousy even of the lower than Brahminical families, lest the boys and girls should meet. As this was examination day, the girls were detained for me in a matted bungalow near the school. Chundy Churn, his wife, and a middle-aged man, the pundit of the girls' school, were present, while I heard them say their ‘Kaw, Khaw, Gaw, Ghaw, Wong’ (the Bengali alphabet), and spell and read a little, and then sing a Spring Morning Song, and a Judgment Hymn. All the recitations were in Bengali. I had just printed five hundred copies of a child's morning and evening prayer, a specimen of which I enclose. The English words are the words

of David: 'My voice shalt thou hear in the morning, O God; in the morning will I lift my prayer to thee and will look up'; and again, 'I will lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.' The pundit promised that the girls should all know these two prayers by heart at my next visit. It would have brought a tear of grateful joy to the eye of many a good New England mother in Israel, to see how the prayers were clutched by these little creatures, waifs and castaways as most of them are born to be, among whom (do not smile) were one or two who were already *married*, at seven or eight years of age. As it was holiday-time, there were only twenty present to-day, though the number is forty. Think of this girls' school as being one of the six or eight, or at most one of a dozen, *for the instruction of women*, among *eighty thousand* schools, and 30,000,000 of people! Lady Canning, who, by the way, may be called the English Queen of India, has given fifty rupees on three several occasions to this school. After half an hour's examination, and the reading by many of the little tablets of prayer, the girls were dismissed. Four hours were then given, say from 10½ to 2½ o'clock, to the examination of the six or eight classes of boys and young men in the Training-School. The branches studied are about the same as I have examined children in at the common schools of country towns in Massachusetts. The pupils are also taught to *think* and to *express* their thoughts easily in writing, and that in *two languages*, English and Bengali, which is quite as much as they ever do in a Needham or Bedford school in *one language*, or plain English. 'Chambers's Elementary Course' of books, extending from the lowest rudiments up to the elements of Mechanics, Botany, Zoölogy, Physiology, &c., are found almost universally in those (few) schools of Hindostan which the dawn of English philanthropy has touched. These probably number not more than eighty or a hundred in all. The rest are what are called *Patshallahs*, managed wholly by native pedagogues,—men who by a dreary routine hardly do more than make mental darkness visible to the hapless pupil. Though I know too little of them as yet to deny that they may teach some things well.

“The boys and young men, some of them eighteen or nineteen years old, were dismissed at half past two, after some good pieces had been repeated out of those ‘*Sargent’s Readers*’ which you kindly sent with the last lot of Channings. I cannot help remarking again, as I have often done, that Bengali boys seem decidedly to prefer *religious* pieces. I well remember that, as Franklin School and Latin School boys, we were always most eager to find pieces to recite that were full of humor. We ‘hated’ religious pieces, and always avoided them. I am inclined even now to regard it as a defect in a Bengali audience, that, with the exception of an individual here and there, it does not appreciate humor. I was permitted to see humor so beautifully and deeply religious in Henry Ware, Jr., that the solemn religiousness even of Bengali boys somehow troubles me. It seems unnatural for youth to be so sober. Is it that they come to us asking for truth, which they *know* they ask at their peril, — since if they accept it they are ‘outcasted,’ as their word is, and driven from hearts and homes the dearest to them on earth? Whatever may be the reason, there is here beyond all controversy a touching and subdued reverence (whether of habit or of something deeper) which I have not seen on either side of the Atlantic.

“To-day, when the pupils had been detained an hour over their usual time, and were dismissed to the playground, or to seek their homes for luncheon, a full dozen of the older ones, after ten minutes abroad, came into the school-room, and began reading together, in a corner, the tracts that I had put into their hands in the course of the day. Seeing what they were about, I asked Chundy Churn, the Principal, if it would be out of rule for me to address them in the school-room, directly on the subject of faith in Christ. ‘Not at all improper,’ said he; ‘go, they would like nothing better.’ ‘Will not their parents,’ said I, ‘being all Hindoos, and not a few of them Brahmins, make a noise about it?’ ‘Not in the least,’ was the reply. So I went to them and repeated some of the precious words of Jesus, particularly his reply to the question, ‘Which is the first commandment of all?’ I showed them that his teachings were the spiritual laws of God,

without which no man could be saved. They listened with deep attention for half an hour. Thus closed my six hours with the Bali School. Several of those to whom I spoke of Christ had not seen a New Testament, but they promised to get one immediately, or come to me for one, and to read the four Gospels through, patiently and thoughtfully, and with prayer. They said they would mark the passages which they could not understand, and let me explain them all, or come for explanations as they had opportunity.

“From the Bali *Training-School* I went to the Bali *Patshallah*, as its Bengali and almost infant branch (under Chundy Churn) is called. There I passed round, rapidly distributing the prayers, and hearing a few lessons. From the *Patshallah* I crossed a fine iron suspension bridge to the Ooterparah School of two hundred heathen boys and young men. A hundred and twenty of these had affixed their names to the *pledge* against all intoxicating drinks and drugs. I drew it up there and left it for signatures at my last visit. Many of them wanted tracts, but my tracts were all gone. I had only a few of the prayers left, for each copy of which there were at least ten petitioners. I could only promise to send more soon.

“I fear I weary you with this account of a single day's work, though I have tried to be brief. Tell me if you call all this *mere enthusiasm*? Is no good, no religious good, no honor to our dear Lord Jesus, likely to come of it? Supposing I had next to no congregation at all, as regular worshippers at our Mission Room in Calcutta, (and the attendance there, as you know, seldom exceeds thirty, though it represents one hundred and fifty,) still ought I not to go on preaching, printing, scattering the books you so richly send us, and believing that not only ‘in due time we shall reap,’ but that we are already getting in the harvest, and that God is giving us souls in India, of which, under Christ, we are the honored helpers, guides, and saviours, unto God? I believe it. Not a day but makes me surer of it than before. Hardly a day but brings me into contact with some new inquirer after Jesus. As, for example, the last word that I heard in leaving



Bali this afternoon was from an Asiatic mother (a Christian) who said, 'We shall bring our baby for you to christen very soon.'

"Now that I have got home to Calcutta, I find on my table a letter from a Trinitarian layman challenging me to a public discussion of my principles (giving me the choice of time and place), and saying that the *Jews* of Calcutta are beginning to rejoice in my teachings, and that my challenger wishes to clear his skirts of my blood, who am a denier of the supreme Godhead of Jesus and am guilty of a wide-spread blasphemy in this city. Is it not a high privilege to be able thus to testify to the young and the old, concerning the word of God as it is in Jesus Christ our Lord? Let who will say that it is a waste of time and strength; that say not I."

A short extract only will be given from the next letter, dated February 21, 1857.

"I am happy to announce that the ship William Wirt, which is to bring us a fresh supply of books, is coming up the Hooghly. We hope to find among them some Commentaries on the New Testament, and if there be fifty sets of the 'Works' of Channing, we shall not be long in disposing of them. Six or eight sets are already spoken for, and no little anxiety is expressed among our Bengali friends to be present at the opening of the box or boxes, so as to secure copies of any books that the American Unitarian Association may be sending us, and which they may not yet have seen. It is very clear that Unitarian books are to find a good market in India. The advisability of our starting, ere long, what our Methodist brethren would call a 'Book Concern' in Calcutta, is becoming more evident every month. At least by the time the Grand Trunk Railway is opened, with its cheap fares, we are bound to have everything ready to send a travelling book-dealer, a colporteur, all through the great cities that lie between this and Cashmere. That time may be three or four years off; meanwhile we confidently anticipate an increasing demand for our books. Happily for us, the intelligent and wealthy Bengalis are all hungry students of the English language, and we must make

them familiar with the good things which it contains, especially with its best works on religion.

“ I have this moment received a letter from an excellent young man of whom I have spoken once or twice before, and who has lately been severely charged with leaning towards Christianity by his uncle, on whom he is dependent, when in Calcutta, for a home, hitherto a happy one. This man (Mohendro Nath Mookergia) is one among ten or twelve disciples (out of our 200 or 300 readers and inquirers) on whom I feel that we may place reliance and a hope that is little likely to be disappointed. However, his chief difficulties are yet before him. For this reason I make large deductions for a faith whose ‘ fiery ’ trials are not yet passed. Still I gladly read, as in this letter, words like the following : ‘ I think I have passed over the most dangerous and critical part of my religious progress, and am at present *too far up* to be brought down by worldly threats and by thoughts that are in their nature ‘ of the earth, earthy.’ ‘ The turning-point, that wavering state of mind, a *horrid suspense* I would name it, is over with me, and I am too strong in God, and too much inebriated with, and initiated into, the deep and practical truths of Jesus and of God to be easily turned aside from them.’ ‘ I have learned, and learned dearly, to appreciate the inestimable blessings of a soul stored with the rich treasures of God’s truth, which are a solace and a comfort to my exiled heart,’ &c., &c.”

Mr. Dall’s next letter is dated March 7, 1857, and as it relates to a subject which has much exercised the minds of the Executive Committee, and supports the decision they had made prior to the reception of this letter, it is given entire.

“ Accept my thanks for yours by the last mail, dated 30th December, 1856. With your last under my hand, I proceed to say that your wish to me of a happy New Year is being fulfilled. I can hardly tell you how cheerfully and rapidly the days, weeks, months, speed along. I am as if this moment arrived in India ; only that I am changing that gorgeous outward prospect which fascinated and almost blinded me for an

inward spiritual vision of the coming kingdom of God in India. I must not and will not speak of it, however, except to say that I look on the present, and on our next, perhaps fifty years in India, as not harvesting, but seed-time. It is my faith in Him who said, 'My words shall not pass away,' that brings near what I know is a great way off, and makes visible what only God's eye can see, as it shall be. Yes, I am having a happy year of this 1857. None of the 'via London' Quarterly Journals have reached me, though we had a most acceptable supply of them lately by the William Wirt. Five copies of Norton's Statement of Reasons and five of Dr. Noyes's Essays were very welcome, and if we had had double the number they would have been sold already, though the loudest cry of all is for Channing, Channing, Channing! I must suspend my comment on your letter here to say how we bless God for the turning of events in *Kansas*. Dear Brother Nute will find after the storm, the calm; and, as I trust, an atmosphere as thoroughly purified as the storm was black and fiery. Send him our blessing and God-speed, which ought not to lose impetus by rolling round the world to him and his. The Quarterly Journal told us what action the Committee had taken in the case of our friend Takoor Das Roy. Let me say that I cannot for a moment understand how the enlarging of his heart and mind by a journey to America, and by a year's or a two years' stay among men whose hopes for him and in him are all based on his giving the true Gospel to his own people, should narrow his soul or close his heart towards them. I do not believe a word of it. I trust he himself will write you on the subject. I grant you that the best of the Bengalees have a love of approbation quite equal to that which I have seen in some Americans; but when the praise of men goes along with the praise of God, you may trust them to put hand to the plough and *not* turn back. Please say to the Committee that some men of even better gifts than our devoted brother Takoor Das Roy — i. e. not of better or purer hearts, but who would be likely to *write* and *speak* better than he — are now asking to go to America. Perhaps they are not *quite* ready to make the to them fearful sacrifice; but they have several of them said to me that they wished they could go. My heart's desire and prayer to

God is that they should go, especially one or two men that I think of, who are men of real power and promise; i. e. of promise and mental power for men born under institutions and everything else that are the very opposite of ours at home. I think the gift of a free voyage to Boston and a free voyage back to Calcutta by no means hard to obtain in so interesting a case; and at the most it can cost but \$200 each way; then \$40 a year at Meadville. Think of losing the chance of such a hopeful experiment for the pittance of \$500! Are not souls and salvation worth *that*, in the esteem of American Unitarian merchants? You and I know that to deny it would be a libel upon them, to say nothing of the stimulus that would be given to the cause of human salvation among us all, by the very presence and conversation of a well-informed Bengalee English speaker, writer, and gentlemanly fellow-man, offering himself to be baptized in any one of our churches. No man could doubt his *sincerity* in view of the sacrifices he would have to make; and as to his getting what children call '*proudness*' on his return, and so disabling himself from labor after all, I can only say that it is not in human nature that it should be so. The gulf which by such conduct he would place between himself and all but his 'outcasted' and 'heretical' countrymen, should he live to return to them, would be guaranty enough against his 'getting proudness,' and refusing to seek and to save. Of course he would want a sensible watcher and bishop set over him and his co-laborers; but such a watchman I thank God you have resolved to keep in India, while it is in your power. Finally, the man or men whom you propose at some time to entertain for a year or two at Meadville is, and will be, 'educated among the people he is to influence.' I should hardly have thought of his coming to America if that were not so. It is, in fact, *on that very ground* that I mainly urge that we should let him come and see us, that he may tell us in America of all the horrid secrets of native life growing out of idolatry and astrology, and then come to India and speak, — as no one of *us*, for *want* of our 'being educated among the people we are to influence,' can ever speak and smite. I would not have you hurry the matter. There are generous-minded brother missionaries about me. Let me dip as deeply as I may into their expe-

rience and tell you all I learn of them about sending native Christians home, for a completion of their training to preach the Gospel in India. Take no steps till you and I have exchanged thoughts repeatedly on the subject. Should I see reason to believe it best *not* to let any of our would-be Ram Mohun Roy's come to America, be assured I shall promptly give you word of it.

- “Our Third Half-yearly Report will have reached you ere this; and I trust you will not be less ready to labor for the Gospel in India, by what you read in it. You will see at least that God has not ceased to turn towards us the hearts of such as those had in mind by St. John, when he said, ‘I write unto you, young men, because ye overcome the wicked.’ When I think how the American Unitarian Association used to print the Reports of my model Christian father, the Rev. Dr. Tuckerman, and of how much good was done by your circulation of the reports of his mission, I lift up my hands and bless God that any mission report of mine should find similar treatment. Please send me one directly by post (and not via London), and let me pay the postage.

“I am glad that you printed in full Mr. Pratt's Midnapore letter to the Association, because in his present state of health he is not likely to take over-encouraging views of this mission, which he deeply loves, and concerning which he sometimes feels sad, to see me left with so little active and personal co-operation from Europeans and Americans residing in Calcutta. Not one of them, that I know of, who has ever been with us, has lost heart with regard to our mission. Indeed, I know not of one whose faith in it is not stronger than it was at first. I am cordially entertained at all their houses. They always seem glad to hear how I am getting along. Some of them, who mean no harm by it, say, ‘Why, Mr. Dall, you are doing a greater work than any man in India.’ You will believe that I only speak of these things where I think they have been spoken honestly. Thus would I prove to friends at home, that, however small may be the *attendance* of Americans at the Mission Room on Sundays, the tone of feeling towards the mission is generous, hearty, and sincere, as their hands and purses are open and free to help us. A Sunday School at Bali, a Sunday School at Goberdanga, a Sunday School at

Chitpoor, and much other Unitarian Gospel-teaching, is going forward regularly every Sabbath. For this and other reasons I wish to say that *I am not* discouraged, nor can see any reason to be; especially while so many individuals all over India are spending some part of the Sunday over our tracts, and with Channing and Ware and Dewey and Peabody, and I need not say how many more of our good minds and godly souls.

“And now I must crowd into a few lines several items on which I would gladly speak more at length. Thank you for twenty copies of the Sunday School Liturgy; they will be useful. Also for the Pictured Cards, which are also in use. Send us Ephraim Peabody’s Sermons, which will of course be published. His life is *only begun*, among us; as surely Channing’s has but begun. We had lately a delightful visit from Mr. Van Ingen of the Sandwich Islands, who told us all about Brother Bond, and worshipped with us for two Sundays. You will ere long see him, I trust, in Boston. All success to the Sandwich Islands Mission! I send you, as I am able, our new publications, once a fortnight. The Englishman is bringing out my Second Course of Theological Lectures. My *ninth* is advertised for next Friday. The weather is getting hot, and I am warned by friends to desist from more of this extra labor at present. You will see that ‘The Englishman’ has spoken, editorially, in favor of Unitarian Christianity. It makes ‘talk,’ of course. I have a native Christian preacher this moment at my side, who has come to me only within a few weeks, and is anxiously drawing near to our simple Gospel. I have many conversations to report, but no time or room. May the All Father bless and keep you.”

REV. MR. NUTE.

We present below the last letter received from our missionary in Kansas:—

“Lawrence, K. T., June 1, 1857.

“REV. DR. MILES:—

“My dear Friend,—Yesterday for the first time we met for worship in the principal room of our church. That in the base-

ment proves much too small to accommodate the congregation which assembles. The work on the upper room has been for some time suspended for the want of funds, and, for all that we can see, must so remain for a while longer. We have therefore decided to occupy it in its rude, unfinished condition, until the work shall be resumed. So by dint of borrowing and contriving with rough lumber, as new settlers best understand, sittings were speedily provided for a house full, and we had the satisfaction of seeing it completely filled.

“It was the largest worshipping congregation that I have yet seen in Kansas, gathered from nearly every State in the Union. Some had ridden long distances that cool breezy morning to be present. Among these were our newly-arrived Governor and attending dignitaries, who, to their credit be it told, came all the way from Lecompton to place themselves under the influence of Christian institutions. God grant them abundant profit from the visit.

“Two other services were held in the same room, by the Congregationalists (Orthodox) and the Methodists. The former will hereafter occupy their own house, which is in about the same stage of forwardness as ours. This will divide our Union Sunday School, a painful separation to some on each side. As the other meeting is to be held at the same hour with ours, we may expect a serious diminution in our numbers. Our Methodist friends will probably continue to share our accommodations.

“What shall we do about the completion of our house of worship? I have delayed writing for weeks, in hopes of saying something definite on this point; but as yet all is uncertain. It is a critical period in our missionary enterprise. Thus far we have been held up and helped on by the hands of our liberal friends at the East. Our life as a society has depended too much on their missionary spirit, — too much for our independent vitality. The time has come when this should be otherwise. We have outgrown the need of guardianship, and should begin to shift for ourselves. We should at least take the management of our external affairs, if we must be to some extent yet further dependent. Our

people will not take much interest in an institution in whose support and management they have no agency. This house of worship will not be to them a home until they have it in their own right and charge. We must do or die. I hope that you will soon have a report of action, and that the Association will receive a proposition for a transfer of their title to the building, and of responsibility for the support of a minister.

“ We have been lately much strengthened and refreshed by the accession of kindred spirits. Several men of substance and energy, formerly connected with societies and churches of our fellowship in the States, have cast in their lot with us, manifesting a deep interest in the prosperity of our religious and educational affairs. Some have left us for other parts of the Territory, whose loss we deplore. But on the whole we have gained in numbers and strength.

“ I am summoned away on a painful business, — to be present at the trial of the man arrested for the murder of my brother-in-law, Mr. Hopps. It is to take place at Leavenworth, and commences to-day. I must therefore despatch this hasty letter this morning.

“ In love, yours as ever,

“ E. NUTE, Jr.”

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QUARTERLY REPORT OF HOME MISSIONARY.

*Boston, June 2, 1857.*

TO THE SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION: —

Since I received the appointment of Home Missionary, under the authority of the Executive Committee of the Association, I have devoted myself according to my best ability to the furtherance of the best interests of the Associa-



tion. Permit me, before submitting in journal form the incidents of my mission during the three months ending May 31, to express my most hearty thanks to the excellent friends—the clergy and their families—who have welcomed me to their happy homes in the kindest way possible, and have granted to me the largest liberty of utterance in respect to the objects which your Association are aiming, so untiringly, to carry out. From my experience thus far, I am constrained to believe that the Home Mission *experiment* is destined to secure two very important results. First, the wider circulation of our best Christian literature. This result is clearly seen in the cheerful encouragement which our people give to the publications of your body. Every denomination, save ours, until recently, has been laboring to make the study of Christianity, as they understand it, attractive. They have availed themselves of costly pictorial illustrations for the adornment of their books. Their smaller publications are agreeable in style, and are pleasing to the eye. The course which your Committee have adopted encourages me in believing that in a very few years a Unitarian Devotional and Theological Library will hold a conspicuous place in all our households of faith.

The second result from both the foreign and domestic missionary enterprises, which are receiving marked attention from the Executive Committee, will be a greater interest in behalf of a true religious activity. The tendency of the measures adopted by the Executive Committee is certain to awaken a Christian sympathy in our body, and unite us more strongly together.

My missionary labors commenced March 1st, when I preached at the *First Christian Church* in New Bedford,

to a very large and attentive congregation. It was communion Sunday. I preached in the morning, addressed a large Sunday school at noon, preached in the afternoon, administered the communion afterwards, and attended a conference and prayer meeting in the evening. This Society is very prosperous. The attendance was 450 in the morning, 700 in the evening. Church-members number 500. Sunday school in attendance was 200, teachers 34. Number of inhabitants in the place, 20,000. Sunday schools in the whole city contain 2,500 pupils. Churches, 20 in all.

*March 8th, 1857.* — Preached in Newburyport, at the request of the Standing Committee of the Society. Administered the communion at the close of the forenoon services. Made an appointment to preach here, in behalf of my mission, on the third Sunday in April. This Society has suffered much from a lack of stated ministrations. I trust it may not be long before it will be supplied with a shepherd, who will feed this flock with bread of heaven, and water of life.

*March 15th.* — Preached all day at the New North Church, Boston. The day was quite pleasant, and attendance very good. Average attendance, 400. Church-members, 85. Sunday school, 120. Teachers, 20. Bible class for old and young, 31. Library, 500 volumes. Teachers' meetings and church and vestry meetings are held once a fortnight. I presented the claims of the Association. Took up a collection, which I paid over to the Secretary, as per his receipt; and made most ample arrangement for the circulation of the books published by the Association.

*Nashua, N. H., March 22d.* — Passed a very delightful

and profitable Sunday in this city. The Society under the care of Rev. Mr. Willis is in a highly prosperous condition; not merely as regards pecuniary thrift, but because of the evident interest, taken both by pastor and people, in the religious concerns of church and society. It was an unusual sight to me, to find more men than women in the congregation. And at the Bible class in the evening, when 60 persons assembled, it was delightful to see so many gentlemen present, and to hear many of them speaking earnestly of the claims of the Gospel of Christ upon all classes and conditions of men. Nineteen persons had joined the church within two years. Ours is the oldest religious Society in the place, having been gathered in September, 1826. It has never been found necessary to engage in any controversy with its neighbors on account of theological differences, for a truly catholic spirit has prevailed amongst all classes. I did not ask for a contribution, as so much money had been recently required for repairs upon the church. A most liberal spirit, however, was manifested in regard to our publications, and upwards of one hundred volumes were taken.

I collected the following statistics, with which I close my account of this very interesting parish.

Number of inhabitants, 12,000. Average attendance at Unitarian church, 250; church-members, 60; Sunday school, 140; teachers, 20; library for children, 650 volumes; church library, 200 volumes; Bible class, 50; No debt and no fund. Other churches: 3 Orthodox, 1 Universalist, 2 Methodist, 1 Baptist, 1 Free-Will Baptist, 1 Roman Catholic.

*North Andover, March 29th.* — The Society is outwardly prosperous, free from debt, and pews all occupied. Num-

ber of inhabitants in North Andover, 2,300; members of the church, 80; Sunday scholars, 60; teachers, 9. Funds yield from \$250 to \$300 per annum. Other churches: 1 Orthodox Congregational.

*West Bridgewater, April 5th.*—This town was incorporated in 1822, having been set off from "Bridgewater," now divided into four towns. The original precinct was incorporated in 1656. Its first minister, Rev. James Keith, was settled in 1664. He was succeeded by Rev. Daniel Perkins, who was settled in 1721. He was followed by Rev. John Reed, who was settled in 1780, and who died in 1831, aged 79 years. The ministry of these three excellent men covered the unusual period of 160 years, averaging 53½ years to each.

I visited this place in my missionary capacity. The parish has had no minister for some time. At a short notice, quite a large company of listeners assembled. I did not ask for a collection, but presented the valuable publications issued by the Association, and sold more than *forty* dollars' worth. The following is the information obtained. Number of inhabitants in West Bridgewater, 1,900; average attendance in Unitarian church, 150; members of the church, 20; Sunday scholars, 75; teachers, 10. Other churches: 1 Baptist, 1 Methodist, 1 Swedenborgian.

*East Bridgewater, April 5th.*—After preaching in the West Parish all day, I rode over to the East, under the care of Rev. J. H. Phipps, and preached to his people in the evening, upon the wants of the Association. The attendance was good, and very marked attention paid to the services. Mr. Phipps seconded my efforts, and agreed to adopt measures for a more liberal circulation of the books

left with him. Number of inhabitants, 3,000 ; average attendance in Unitarian church, 250 ; members of the church, 55 ; added to the church in 1856, 8 ; Sunday scholars, 125 ; teachers, 15 ; library, 400 volumes ; pews all occupied ; no fund, no debt. Other churches : 1 Orthodox, 1 Methodist, 1 Swedenborgian.

*Malden, April 8th.* — At the request of sundry members of the Unitarian Society, informally associated together, above a year ago, for religious purposes, I paid them a missionary visit. Listened to their account of former doings, and to their plans of operation for the future. The meeting was introduced with appropriate religious services, after which I discoursed to them upon the value of Christian institutions ; and urged them to weigh well their mutual obligations to stand fast in the faith and hope of the Gospel. All present seemed resolved to work unweariedly in the enterprise. Measures were taken for the sale of the books, samples of which I had taken with me. Malden was incorporated in 1726. Number of inhabitants at this time, 5,000, — constantly increasing ; average attendance, 80 ; Sunday scholars, 28 ; teachers, 5 ; a Bible class meets once a week. Other churches : 2 Orthodox, 1 Methodist, 1 Baptist, 1 Universalist.

*Milton, April 12th.* — I preached at this church this morning. A contribution in behalf of the Association was taken up, and arrangements were made for the sale of its books.

*Newburyport, April 19th.* — In conformity with the agreement made March 8th, I preached here to-day upon the objects connected with my mission, and took up a collection,

amounting to \$28.52, and arranged for the sale of books amounting to about \$20. Considering the reduced number of worshippers in this Society, owing to causes well known to the Committee, and which have prevented a union of feeling in behalf of a stated ministry, I felt gratified to obtain as much through the contribution box, and from sale of books, as mentioned above. Number of inhabitants, 13,000; average attendance, 150; members of the church, 75; Sunday school, 60; teachers, 10; library, 700 volumes; parish library, 200 volumes; debt, \$1,500. Other churches: 6 Orthodox, 2 Methodist, 1 Universalist, 1 Roman Catholic, 1 Christian Baptist, 1 Second Advent, 1 Episcopal.

*Beverly, First Parish, April 26th.*—Spent Sunday and Monday, April 26th and 27th, with Rev. Christopher T. Thayer. This old parish of Beverly continues its steadfastness to principle, holding fast that which is good. Mr. Thayer was settled in 1830. The Society is in excellent condition, in all of its departments. I preached all day, and urged upon my hearers the necessity of increased activity for the furtherance of the several objects which I had been appointed to unfold. I gave great prominence to our book concern, and made arrangements in concert with Mr. Thayer for a general canvassing of the parish in that behalf, and also for obtaining a large addition to the annual subscriptions. I preached on Monday evening, in the chapel belonging to the Society. Number of inhabitants, 6,000; average attendance, 350; members of the church, 100; Sunday school, 150; teachers and superintendent, 30; library for Sunday school, 600 volumes; fund in actual possession, \$3,500; fund prospective, at the end of a life lease, \$7,000. Other churches: 3 Congregational Orthodox, 1 Unitarian (North Beverly), 2 Baptist, 1 Universalist.

*Scituate, May 3d.* — It having been thought desirable that your missionary should go to the South Shore and the Cape district, I visited Rev. Fiske Barrett's Society in this place. Preached all day. Presented the claims of the Association. Pointed out the value of our books. Left a series with Mr. Barrett. Received a donation of \$ 5, and a life subscription to the American Unitarian Association. Delivered a temperance address in the evening, which was crowded with persons of both sexes from all the denominations.

*Quincy, May 10th.* — By appointment I preached to-day to this people upon the religious interests of our denomination. A full congregation greeted me, and at the close of the morning's discourse they contributed nearly the sum of \$ 50. I distributed the "Descriptive Catalogue" of books in the pews; and at the close of the afternoon service there assembled quite a number of persons around the pulpit, to whom was submitted a plan for obtaining a wide circulation of the books which the Committee have printed. A full list of the same was left at the pastor's house, with the understanding that the Ladies' Sewing Circle would take immediate action for their sale. Number of inhabitants in the town, 6,000; average attendance in the Unitarian church, 300; Sunday school, 122; teachers, 22; church-members, 100; library, 850 volumes; no fund, no debt. Other churches: 2 Catholic, 1 Episcopal, 1 Orthodox, 1 Methodist, 1 Baptist, 1 Universalist.

*South Boston, May 17th.* — I visited the flourishing Society of Rev. Thomas Dawes to-day. The Sunday school has increased in size and efficiency; and the addition recently of many members to the church by profession affords reliable

evidence that the preached word amongst them has not been in vain. I did not attempt to take up a collection, as the weather was so unfavorable; and it was thereupon agreed to take measures at a future day for this object. A very generous response was made to the book enterprise. Average attendance, 250; church-members, 40; Sunday scholars, 115; superintendents, 2; teachers, 20; library, 679 volumes.

*East Boston, May 17th.*—After preaching all day for Mr. Dawes, as above, I walked over to this place to fulfil an engagement with Mr. Cudworth, by which he was enabled to go as Sunday school agent to the Convention at Alton, Mr. Dawes preaching for him in the morning. The weather was unfavorable in the evening, as it had been during the day, for gathering a large audience. But quite a good number, notwithstanding, were present. I preached upon the same theme as in the morning, and a collection was ordered to be taken up on the next Sunday morning. Mr. Cudworth is doing a good work; is very much beloved by his people; and has the satisfaction of witnessing the constant growth of his Society. The Sunday school under his direction has become a model school.

*City of Lawrence, May 24th.*—Rev. William L. Jenkins. I visited this place to-day, and preached all day. Commended as earnestly as I knew how the best and highest interests involved in my mission. I particularly urged the advantages from cultivating a taste for religious literature; and of becoming more zealously engaged in circulating such books as the American Unitarian Association are publishing. A good spirit was awakened, and a large number of the works have been already ordered. This Society



is flourishing under Mr. Jenkins's wise administration; and I cannot doubt that in a reasonable time the handsome and convenient church where they worship will be filled. Number of persons connected with the Society, 280; members of the church (18 joined within two years), 35; number of Sunday scholars, 50; average attendance of scholars, 40; teachers, 9; library, 750 volumes; debt of the Society, \$1,900. Other churches: 2 Orthodox, 1 Free-Will Baptist, 1 Universalist, 1 Episcopal, 1 Presbyterian, 2 Adventists, 1 Christian, 1 Christian Baptist, 2 Catholic, 2 Methodists. Number of inhabitants, 19,000.

*New Bedford, May 31st.* — Rev. John Weiss. It seemed at first quite unfortunate that Mr. Weiss should be unable, from sickness, to be present with me in church to-day. But the full attendance and undivided attention given to the speaker inspired him with the hope that the people would prove ready for any call upon them, and this hope gained strength, when, at the close of the services, several gentlemen, who aided the cause so liberally in 1845, when Rev. Dr. Peabody stood by my side, came to the pulpit and expressed their readiness to co-operate to any extent in raising funds for the Association. I presented all the other objects of my mission to my hearers; especially in reference to the book concern, having previously distributed over the church the "Descriptive Catalogue."

Number of inhabitants, 20,000; average attendance at the Unitarian church, 450; members of the church, 90; Sunday school, 120; superintendents, 2; teachers, 18; Sunday school library, 500 volumes. Other churches in the city: 1 Friends' meeting, 1 Unitarian, 1 Baptist (white), 1 Baptist (colored), 3 Methodist Episcopalian, 2 Methodist Episcopalian (colored), 1 Roman Catholic, 1 Protestant Methodist, 3 Orthodox.

*Fairhaven, Mass., May 31st.* — Rev. Courtland Y. De Normandie. After the morning service at Rev. Mr. Weiss's, I crossed the river, and reached this thriving town in time to address the Sunday school. Afterwards I preached to a very good number; and in the evening I preached again to a fuller house still.

By the foregoing Report it will be ascertained that, during the three months which have elapsed since my appointment, I have visited eighteen churches; have addressed fifteen Sunday schools; have preached thirty-five sermons; and attended eight conference and one temperance meeting. During the three months I have disposed of *seven hundred and fifty* volumes of books. The actual sales will probably reach one thousand volumes. The larger number have been sold without any allowance of the usual discount, — the persons having them in charge preferring to perform the labor gratuitously. Those to whom the usual allowance has been made were not able to devote their time without compensation. I have been very fortunate in obtaining the assistance of ladies in this department; and, with but one exception, the entire colportage has been confided, after systematic arrangements on my part, *to ladies*. We owe them a debt of gratitude.

I wish I could have brought my report within narrower limits. What I have now written does not comprise a quarter of my record-book.

GEORGE G. CHANNING.

## DEDICATION AT MARIETTA, OHIO.

FROM time to time we had received intimations that an early, steadfast, and munificent friend of Liberal Christianity was erecting in this beautiful town a church, designed as a gift to the Society that would occupy it for public worship. For nearly fifty years has this town been the home of that gentleman. In 1809, NAHUM WARD removed from Shrewsbury, in Worcester County, Mass., to Ohio. Since then he has been engaged extensively in business as a land-agent and land-owner. Blessed with a competence, the head of a large circle of kindred that have gathered around him, respected and honored in the community in which he has so long resided, it has been his desire to erect some permanent memorial of his attachment to that religious faith to which he has always held fast, and for the diffusion of which he has in years past done much by the generous distribution of tracts and books.

It is now nearly two years since the building was commenced. A much earlier day had been appointed for its dedication, but various circumstances protracted its completion, till finally the fourth day of June last was fixed for the interesting services.

The clergymen invited to take part in these exercises arrived in Marietta on the afternoon of June 3d. It was near the close of that day that they made their first visit to the church, a brief description of which will now be given.

Standing on the corner of Third and Putnam Streets, the church is 80 feet long by 50 wide, and rises 33 feet to the eaves. It is built of brick painted a light color; the window caps and sills, and the cornice, are of cast-iron, and the buttresses supporting the walls have stone offsets and pin-

nacles. One corner is surmounted by a finely proportioned tower 85 feet high, in which is a fine-toned bell weighing 1100 pounds; and in front of the church is a large window of richly stained glass. Brick sidewalks and an iron fence gave an air of completeness to the outside, and prepared the mind for the finished interior into which we will now look.

On entering the church through the vestibule we stand in a large, square audience-room, 28 feet high, containing 84 unusually spacious slips, and capable of seating 600 persons. In front are three arches. Within the central and larger one stands the open and graceful pulpit; on the left hand is a beautiful organ, built expressly for this place, in style to correspond with the architecture of the building; on the right hand is a richly wrought screen, of the size of the organ, containing the Decalogue, the Lord's Prayer, and appropriate selections from Scripture, the table of communion being placed in front. In the rear of the pulpit is a large painting representing our Saviour on Mount Olivet, weeping over Jerusalem. Three or four figures large as life are introduced, and the whole reflects great credit upon the skill of the artist, Sala Bosworth of Marietta. Lifting our eyes upward we see the heavy panel ceiling, painted blue, with rich pendants grained in imitation of oak. The aisles, pulpit, and pews are handsomely carpeted, and the latter are all cushioned in uniform style. There is a gallery over the vestibule; and underneath the church is a large basement divided into four rooms, for the furnace, for lecture-room, for Bible class, and for the pastor's study, the latter communicating with the pulpit.

This brief outline will give no idea of the thorough and beautiful manner in which everything is finished, — the graceful proportions, the fine blending of colors, the substantial and enduring appearance of the whole. The workman-

ship throughout is like that of the best-class city churches, and not the smallest thing that a church can want, mats, foot-scrapers, umbrella-stands, was overlooked. To the large-hearted giver of this sanctuary "the stones thereof were precious," and nothing was forgotten that could add to its completeness. The whole property cost nearly twenty-five thousand dollars, and every cent of it is paid for.

At ten o'clock on the morning of the 4th, every seat in this house was occupied, and additional chairs were placed in the aisles. Rev. Dr. Burnap of Baltimore, and Rev. G. E. Ellis of Charlestown, took their places in the pulpit; Rev. Dr. Lothrop occupied a seat on the platform, in front of the pulpit, on the left, the corresponding seat on the right being taken by Rev. Dr. Miles.

Mr. Ward arose from his seat in one of the pews, holding in his hand a paper which he said contained a deed of the church in which they were then assembled. His first idea had been to give this deed in trust to the American Unitarian Association; but believing that it would be better to vest the property in the hands of resident trustees, he had selected three persons named in the deed, to whom he now made a free gift of the property, through the hands of the officers of the American Unitarian Association, whom he was glad to see before him.

Rev. Dr. Lothrop received the paper, and expressed the hearty thanks not only of the Association, but of all friends of our liberal and generous faith, that a long life, marked by unabating efforts for the diffusion of the truth, was now crowned by a generosity almost without parallel in our body. He hoped the munificent donor would long live to enjoy religious services in this beautiful house of worship, and would see this sanctuary shed the light of liberty, holiness, and love upon this whole community. He then

handed the paper to the Secretary of the Association, who read it to the congregation.

It was a legally drawn instrument, duly signed, sealed, and witnessed, vesting the land, church, organ, bell, and all the accompanying appurtenances of the building, in the hands of three trustees, for the use for ever of the Society therein worshipping, so long as God the Father shall be worshipped "in unity and not in trinity." In the lapse of this condition the property reverts to the donor's legal heirs.

The President of the Association then requested the trustees named in the instrument to come forward and receive the deed. Upon their presenting themselves in front of the pulpit, he deposited the paper in their hands, with the expression of the hope that, through their watchful care, and faithful co-operating purpose, the pious intentions of their benefactor might be fulfilled.

This whole preliminary ceremony was beautiful and impressive. Here was truly a gift to the service of God, on which rested no debt or mortgage; and the material property was by an appropriate visible ceremony taken out of its individual and private relations, and set apart wholly and freely to the uses of the Christian Church. We never more forcibly felt the pertinency of the remark of one who said, "How absurd to pretend to give a house of worship to Almighty God, when your next-door neighbor has a mortgage on it, and it is deeply sunk in debt!" No considerations of this kind marred the satisfaction of the hour, while we wished that some simple and significant ceremony like the one here witnessed might always precede an act of dedication.

The dedicatory services then proceeded in the following order, suitably accompanied by singing from an excellent choir. Introductory Prayer and Reading of the Scriptures

by Rev. Dr. Burnap. Sermon by Rev. George E. Ellis. Prayer of Dedication by Rev. Dr. Miles. Concluding Prayer by Rev. Dr. Lothrop.

The Sermon was from the appropriate text, "Other foundation can no man lay than that is laid, Jesus Christ himself being the chief corner-stone." To all who know the preacher, — and there are none of our readers who do not know him, — it would be superfluous to say that it was a carefully written and able discourse on the question when and how Christ becomes the chief corner-stone, or, in other words, when and how religion in general passes into the Gospel in particular. The subject gave an opportunity for a brief and conciliating statement of those views of Christianity which are peculiar to us, while it dwelt at more length and with great power upon those broad considerations which underlie our common Christianity. We are glad to know that the discourse will at once be printed.

At the conclusion of the service, the ordinance of the Lord's Supper was administered, thus consecrating a costly and beautiful communion service, the gift of Daniel Denny, Esq., of Dorchester. Dr. Lothrop officiated. About sixty persons partook of the elements, which were distributed by Messrs. Ellis and Miles. It was a fitting close to an occasion which will long be remembered.

The Sunday after the dedication, the holy rite of baptism was administered, by Rev. Dr. Miles, to a granddaughter of Mr. Ward. Dr. Lothrop preached in the morning, and Dr. Miles in the afternoon.

We here close our notice of an event which has been attended with many satisfactions. In behalf of the clerical brethren present, we cannot refrain from an expression of gratitude for elegant hospitalities and thoughtful and graceful attentions, both on the part of an honored host and from

the people of Marietta. We cannot but hope that this bright example of munificence for our precious and holy faith will have a quickening influence in many quarters, and we pray that God's benediction may ever rest on that beautiful temple of worship. "For my brethren and companions' sake, I will now say, Peace be unto you."

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## **RECORD OF EVENTS AND GENERAL INTELLIGENCE.**

**APRIL 2.** — Rev. Augustus Woodbury was installed pastor of the Westminster Congregational Church and Society in Providence, R. I. Sermon by Rev. Dr. Hedge.

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**APRIL 15.** — Rev. Theodore Tebbets was installed pastor of the First Congregational Church and Society in Medford. Sermon by Rev. Professor F. D. Huntington.

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**APRIL 19.** — Mr. John Henry Canoll was ordained an Evangelist at Albany, N. Y. Sermon by Rev. A. D. Mayo. Mr. Canoll is for the present to take charge of the Unitarian Society in Trenton, N. Y.

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**APRIL 22.** — Mr. Nathan Henry Chamberlain was ordained pastor of the First Congregational Church and Society in Canton. Sermon by Rev. Professor F. D. Huntington.

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**APRIL 26.** — Rev. Richard Metcalf preached his farewell sermon in withdrawing from the care of the Unitarian Society in Bath, Me., a position he was obliged to relinquish through failure of health. The occasion was one of deep interest, sixteen children of the Sunday school receiving baptism at his hands.

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**APRIL 29.** — Rev. Rufus P. Stebbins, D. D. was installed



**548 RECORD OF EVENTS AND GENERAL INTELLIGENCE.**

pastor of the Unitarian Church and Society in Woburn. Sermon by Rev. George Putnam, D. D.

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MAY 6. — Mr. Charles Carroll Vinal was ordained pastor of the Unitarian Church and Society in North Andover. Sermon by Rev. E. S. Gannett, D. D.

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MAY 13. — The Western Conference of Churches assembled at Alton, Illinois. The session lasted three days, and sermons were preached by Rev. Messrs. Alger, J. F. Clarke, and Haley.

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MAY 17. — Rev. J. G. Forman was installed pastor of the Unitarian Church and Society in Alton, Illinois. Sermon by Rev. J. F. Clarke.

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MAY 20. — The semiannual meeting of the Middlesex Sunday School Society was held at the Lee Street Church, in Cambridgeport.

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MAY 24. — Rev. Charles Ritter was installed pastor of the Unitarian Church in Toledo. Sermon by Rev. Dr. Hosmer.

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MAY 26. — The Thirty-Second Anniversary of the American Unitarian Association was held in the Bedford Street Church in Boston.

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MAY 26. — The annual Festival given by the laymen of Boston to the clergymen of the Unitarian denomination took place in Faneuil Hall. Hon. Charles W. Upham presided, and addresses were made by Rev. Messrs. Hale, Bellows, Corder, Pope, Morison, and by Mr. Kneeland of Roxbury and Hon. John C. Park of Boston.

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MAY 27. — The Ministerial Conference assembled in Bedford Street Church. Addresses were given by Rev. Dr. Osgood and Rev. E. B. Willson.

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MAY 27. — The Anniversary of the Sunday School Society was celebrated in the First Church in Boston. An interesting

report was read by the Secretary, Rev. W. H. Cudworth, and there were addresses and singing by children. It was an occasion of unusual interest.

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MAY 28. — The sermon before the Convention of Congregational Ministers was preached by Rev. President Stearns of Amherst College.

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MAY 28. — The exercises of Anniversary Week came to a fitting and solemn close by the administration of the Lord's Supper in the Federal Street Church. Rev. Mr. Sears of Wayland, and Rev. Mr. Stone of Bolton, officiated.

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## NOTICES OF BOOKS.

MANY notices of books prepared for this number of the Journal are necessarily crowded out by the press of other matter. They will receive attention in our next number. At present we have room only to refer to one work to which we wish to call special attention.

The Messrs. Harpers of New York have just published a book, written by Miss Catharine E. Beecher, the distinguished writer and teacher, well known as the daughter of the venerable Rev. Dr. Lyman Beecher, and the sister of Mrs. H. B. Stowe, Dr. Edward Beecher, and Henry Ward Beecher. The title of the work is *Common Sense applied to Religion; or, The Bible and the People*. It is dedicated "To the People, as the safest and truest interpreters of the Bible, and to Woman, as the Heaven-appointed educator of mind." The work is "the result of thirty years of devotion to the training of the human mind for the great end for which it was created. Early in that period it was felt that at the very foundation of such efforts were opposing *theological theories* that seemed at war with both the common sense and the moral

sense of mankind." We quote this from her Introduction, in which she adds, that "these theories are to be examined and tested by *the laity* as much as by theologians, and especially are they to be examined and decided on by *woman*, as the heaven-appointed educator of infancy and childhood."

What is to come now? the reader will naturally ask. Are we to have some other exhibition of the marked independence and talent of the Beecher family? Especially is another of the children of the gifted preacher, who forty years ago came to Boston to put down Unitarianism, to treat us to some new defences of what he so often declared to be "another Gospel"? Yes, it is even so. The chief theological theory against which this book does vigorous battle is the dogma of native depravity. The way she states the dogma is original and striking:—

"Suppose a colony, by some mischance, settles on an island which is found covered with the tobacco plant. They clear their plantations, but find that, by a remarkable and unintelligible arrangement, after every shower there is a fall of tobacco seeds, disseminated from an inaccessible height by a machine erected for the purpose and constantly supplied.

"After some years they receive a missive from the king to whom the island belongs, in which he informs them that tobacco is the chief object of his detestation; that it is doing incalculable mischief to his subjects; that it is the chief end of his life, and he wishes it to be of theirs, to exterminate the plant, and thus its use.

"He, at the same time, states that he is the author of the contrivance for scattering the seed, and that he keeps it constantly supplied, and claims that he has a right 'to do what he will with his own,' without being questioned by his subjects.

"He then enacts, that any person who is found to use tobacco, or even to have a single seed or plant on his premises, shall be burned alive in a caldron of fire and brimstone.

"If, in addition to this, that king were to command supreme love to him, and perfect confidence in his wisdom, justice, and goodness, all this would but faintly illustrate that awful system under consideration, whose penalties are *eternal*.

"The assumption that the constitution of mind is depraved not only destroys the evidence of the Creator's wisdom and benevolence by the

light of reason, but *destroys the possibility of a credible and reliable revelation from him.*

“For the belief in the existence of a God is dependent on an intuitive truth, while his character is understood, without a revelation, only by the aid of that intuitive truth which teaches that the nature of his works proves his character and designs. Now if his greatest work, the immortal mind, that which alone gives any value to his other works, is malformed, and thus made the cause of all the misery, crime, and evil of this life, what is there to give any foundation for confidence that his revelations will not be false, pernicious, and malignant?” — pp. 287, 288.

We do not know that we have ever read a more affecting chapter of autobiography than that in which Miss Beecher states the effect of this doctrine upon her mind and heart in her early life. If our readers want to see what effect a false theology has upon gifted and sensitive minds at this moment, in ten thousand households in this country, let them read the *Illustrative Mental History* which Miss Beecher drew up to submit to some theological friends, and which she prefixes to her book. In her father's house, she says, she had a strict religious training, but the doctrines inculcated were “dull,” “unintelligible,” and “very disagreeable,” and the religious books read at the request of her parents were an “utter failure.” When she came under the influence of “revival preaching,” God was presented to her in a distant and awful light, and she felt that she could not do anything right “till my birth-gift of a depraved heart was renewed by a special Divine interposition.” So she went on doubting, fearing, struggling, year after year. At length, she says, “I almost lost my reason. For some days I thought I should go distracted. The first decided change of mind I now recall was an outburst of indignation and abhorrence. I remember once rising, as I was about to offer my usual, now hopeless prayer, with a feeling very like this: *that such a God did not deserve to be loved; that I would not love him if I could, and I was glad I did not!*”

We have not time to follow Miss Beecher in her account of the process by which she threw off the awful load that was crushing her mind, and attained to those views which are advocated in the

tracts and books we publish. We commend her work to our readers. When we think what doctrines it defends, who wrote it, who has published it, and how many thousand readers it will have in all parts of the country, we ask ourselves, Can it now be said that true Christianity is making no progress, and that we have no proofs of any good accomplished by the literature we are distributing? One such book as this almost reconciles us to our small supply of ministers, and small increase of societies. It will do more good than any dozen of young preachers, and make more Unitarians than a score of new societies.

With a brief description of the contents of this volume we must close a notice which we regret cannot be more extended. Believing that we are "now living through the period of demolition," that a "day of reconstruction seems to be looming in the orient," Miss Beecher sees that the great question is, What is man's nature, intellectually, socially, and morally considered? More than one half of the volume is given to a careful analysis of this question. This part of her subject is handled in a style of great clearness, and the results reached are in harmony with modern metaphysical and moral philosophy. The chapter on *Mind as Proof of its Creator's Designs* is particularly suggestive. About forty pages at the end of the book are devoted to a "History of the Dogma of a Depraved Mental Constitution." It deserves to be reprinted as a tract. Her account of the tendencies of all modern thought to drift away from this horrible inheritance of the past, which is at the same time fastened upon thousands by "pulpits with great influence and liberal salaries, literary institutions with posts of honor and competency, and theological seminaries that are the central, ecclesiastical mainsprings of influence, by large voluntary associations for benevolent purposes controlling large pecuniary means, by quarterlies, monthlies, newspapers, speaking to hundreds of thousands," foreshadows the sure coming of another great theological battle, the result of which cannot be doubtful.

## ACKNOWLEDGMENTS.

In the months of March, April, and May the following sums were received: —

March	2.	Books at office, . . . . .	\$ 1.00
"	"	Towards Life-membership, . . . . .	5.00
"	"	Quarterly Journal, . . . . .	1.00
"	3.	Books at office, . . . . .	3.00
"	4.	Quarterly Journal, . . . . .	1.00
"	7.	From Miss ———, for India Mission, . .	10.00
"	"	" a friend, . . . . .	10.00
"	"	" Rev. W. A. Fuller, for India Mission, .	7.26
"	9.	Quarterly Journals, . . . . .	10.00
"	"	Books at office, . . . . .	36.33
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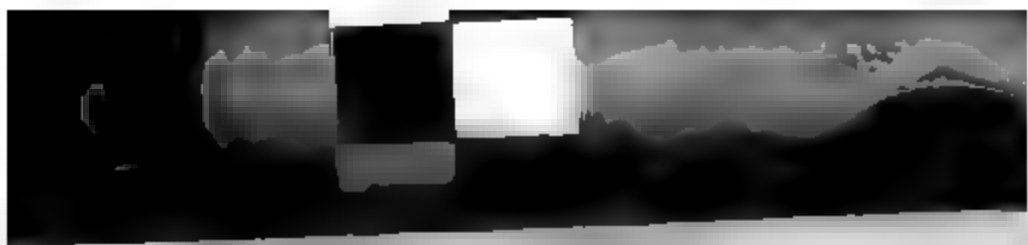
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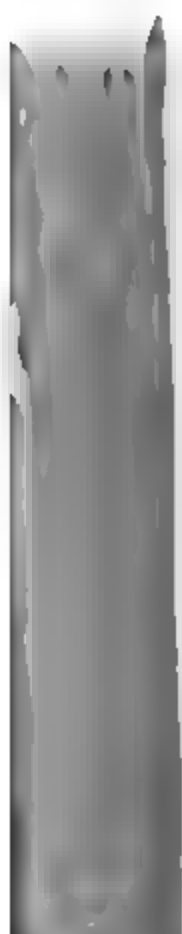
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7



193

